

contrary, seeing that the glad tidings of the uncircumcision were confided to me,<sup>22</sup> even as to Peter that of the circumcision, (for he that wrought in Peter for [the] apostleship of the circumcision wrought also in me towards the Gentiles,) and recognising the grace given to me, James and Cephas and John, who were conspicuous as being pillars, gave to me and Barnabas [the] right hands of fellowship, that we [should go] to the nations, and they to the circumcision; only that we should remember the poor, which same thing also I was diligent to do.

<sup>23</sup> But when Peter came to Antioch, I withstood him to [the] face, because he was to be condemned<sup>24</sup> for before that certain came from James, he ate with [those of] the nations; but when they came, he drew back and separated himself, fearing those of [the] circumcision; and the rest of the Jews also played the same dissembling part with him; so that even Barnabas was carried away too by their dissimulation. But when I saw that they do not<sup>25</sup> walk straightforwardly, according to the truth of the glad tidings, I said to Peter<sup>26</sup> before all, If thou, being a Jew, livest as the nations and not as the Jews, how<sup>27</sup> dost thou compel the nations to Judaize? We, Jews by nature, and not sinners of [the] nations, but<sup>28</sup> knowing that a man is not justified on the principle of works of law [nor<sup>29</sup>] but by the faith of Jesus Christ, we also have believed

on Christ Jesus, that we might be justified on the principle of [the] faith of Christ; and not of works of law; because on the principle of works of law no flesh shall be justified. Now if in seeking to be justified in Christ we also have been found sinners, then [is] Christ minister of sin. Far be the thought. For if the things I have thrown down, these I build again, I constitute myself a transgressor. For I, through law, have died to law, that I may<sup>30</sup> live to God. I am crucified with Christ, and no longer live, I<sup>31</sup> but Christ lives in me; but [in] that I now live in flesh, I live by faith, the [faith] of the Son of God, who has loved me and given himself for me. I do not set aside the grace of God; for if righteousness [is] by law, then Christ has died for nothing;<sup>32</sup>

III. O senseless Galatians, who has bewitched you;<sup>33</sup> to whom, as before your very eyes, Jesus Christ has been portrayed, crucified [among you]<sup>34</sup>? This only I wish to learn of you, Have ye received the Spirit on the principle of works of law, or of [the] report of faith? Are ye so senseless? having begun in Spirit, are ye going to be made perfect in flesh? Have ye suffered so many things in vain, if indeed also in vain? He therefore who ministers to you the Spirit, and works miracles among you, [is it] on the principle of works of law, or of [the] report of faith? Even as Abraham believed God, and it was reckoned to him as righteous-

<sup>22</sup> Or 'I was entrusted with the glad tidings of the uncircumcision.'

<sup>23</sup> See note to I. 25.

<sup>24</sup> Or rather 'convicted of evil.' See Winer 45. 1. who says however that the sense 'to be condemned' does not suit here. It seems to me to suit perfectly. Others take it in the strict passive participle sense: 'condemned.' See Winer in Cor. Phil. in loco.

<sup>25</sup> The present here is characteristic; it is not the present of time; see Acts xiv. 11 48-50, and John viii. 14 48-50. Perhaps we might say 'they not walking,' but it is too free.

<sup>26</sup> See with A B C D F G P 17 37 Am Memph; T. R. 'why,' c. with K L 47.

<sup>27</sup> T. R. omits 'but,' with A K P 17 37 and

others. Syrr Memph; B C D F G L 47 Am insert.

<sup>28</sup> c. 14 or 14a 14b, though it has the sense of 'but,' has an exclusive force, which I have endeavoured to render by 'nor,' putting it however in brackets. The reader may consult Rom. vii. 2. xiv. 14. 1 Cor. vii. 17. Gal. i. 7. We may translate perhaps 'but only.'

<sup>29</sup> See note to II. 4.

<sup>30</sup> Or 'but I live, no longer I,' &c.

<sup>31</sup> T. R. adds 'that ye should not obey the truth,' with C E K L P 37 47 and others Am; B A B D F G P 17 Memph omit.

<sup>32</sup> Doubtful reading; many authorities leave it out, with A B C 17 Am Memph; D F G K L P 37 47 and others insert.

ness. Know then that they that are on the principle of faith, these are Abraham's sons; and the scripture, foreseeing that God would justify the nations on the principle of faith, announced beforehand the glad tidings to Abraham: In thee all the nations shall be blessed. So that they who are on the principle of faith are blessed with believing Abraham. For as many as are on the principle of works of law are under curse. For it is written, Cursed is every one who does not continue in all things which [are] written in the book of the law to do them; but that by<sup>33</sup> law no one is justified with God [is] evident, because The just shall live on the principle of faith; but the law is not on the principle of faith; but, He<sup>34</sup> that shall have done these things shall live by<sup>35</sup> them. Christ has redeemed us out of the curse of the law, having become a curse for us, (for it is written, Cursed [is] every one hanged upon a tree,) that the blessing of Abraham might come to<sup>36</sup> the nations in Christ Jesus, that we might receive the promise of the Spirit through faith.

<sup>37</sup> Brethren, (I speak according to man,) even man's confirmed covenant no one sets aside, or adds other dispositions to. But to Abraham were the promises addressed, and to his seed: he does not say, And to seeds, as of many; but as of one, And to thy seed; which is Christ. Now I say this, A covenant confirmed beforehand by God,<sup>38</sup> the law, which took place four hundred and thirty

years after, does not annul, so as to make the promise of no effect. For if the inheritance [be] on the principle of law, [it is] no longer on the principle of promise; but God gave it in grace to Abraham by promise. Why then the law? It was added for the sake of transgressions, until the seed came to whom the promise was made, ordained through angels in [the] hand of a mediator. But a<sup>39</sup> mediator is not of one, but God is one.

<sup>40</sup> [Is] then the law against the promises of God? Far be the thought. For if a law had been given able<sup>41</sup> to quicken, then indeed righteousness were on the principle of law; but the scripture has shut up all things under sin, that the promise, on the principle of faith of Jesus Christ, should be given to those that believe. But before faith came, we were guarded under law, shut up to faith<sup>42</sup> [which was] about to be revealed. So that the law has been our tutor up to<sup>43</sup> Christ, that we might be justified on the principle of faith. But, faith having come, we are no longer under a tutor; for ye are all God's sons by faith in Christ Jesus. For ye,<sup>44</sup> as many as have been baptized unto Christ, have put on Christ. There is no Jew nor Greek; there is no bondman nor freeman; there is no male and female; for ye are all one in Christ Jesus; but if ye [are] of Christ, then ye are Abraham's seed,<sup>45</sup> heirs according to promise.

IV. Now I say, As long as the heir is a child, he differs nothing from a

<sup>33</sup> c. 'in the power of,' 'in virtue of,' 'according to the principle and nature of,' not &c.

<sup>34</sup> T. R. reads 'The man,' with E K L 37 47 and others; A B C D F G P 17 Am Syrr Memph omit.

<sup>35</sup> c. 'in virtue of them.'

<sup>36</sup> c. 'ye shall arrive at that point, be there.'

<sup>37</sup> 'Be on' would state too much, it would involve application.

<sup>38</sup> Many add, with T. R., 'to Christ.' D F G K L and others (Syrr in Christ). A B C P 17 Am Memph omit.

<sup>39</sup> Or 'the.' It is abstract—'that kind of person.'

<sup>40</sup> c. 'in the power of,' 'in virtue of,' 'according to the principle and nature of,' not &c.

<sup>41</sup> T. R. reads 'The man,' with E K L 37 47 and others; A B C D F G P 17 Am Syrr Memph omit.

<sup>42</sup> c. 'in virtue of them.'

<sup>43</sup> c. 'ye shall arrive at that point, be there.'

<sup>44</sup> 'Be on' would state too much, it would involve application.

<sup>45</sup> Many add, with T. R., 'to Christ.' D F G K L and others (Syrr in Christ). A B C P 17 Am Memph omit.



bondman, though he be lord of all;  
 3 but he is under guardians and stewards until the period fixed by the father. So we also, when we were children, were held in bondage under the principles of the world; but when the fulness of the time was come, God sent forth his Son, come of woman, come under law, that he might redeem those under law, that we might receive sonship.<sup>2</sup> But because ye are sons, God has sent out the Spirit of his Son into our hearts, crying, Abba, Father. So thou art no longer bondman, but son; but if son, heir also through God.<sup>3</sup>  
 4 But then indeed, not knowing God, ye were in bondage to those who by nature are not gods;<sup>4</sup> but now, knowing God, but rather being known by God, how do ye turn again to the weak and beggarly principles to which ye desire to be again anew in bondage? Ye observe days and months and times and years. I am afraid of you, lest indeed I have laboured in vain as to you.  
 5 Be as I [am], for I also [am] as ye, brethren, I beseech you: ye have not at all wronged me. But ye know that in weakness of the flesh I announced the glad tidings to you at the first; and my temptation, which [was] in my flesh, ye did not

<sup>1</sup> Or 'born'; but 'born' is a secondary sense; it is anything that begins its existence, (hence used for 'born,') or 'becomes anything,' or 'happens.'

<sup>2</sup> Or 'adoption'; but receiving adoption is a secondary sense. Adoption is receiving the position of sonship as a gift. 'Receive' has a peculiar force here. It is ἀποδοῦναι. They, Jew or Gentile, received it as a gift (for the Jew was in bondage under law; the Gentile had right to nothing) from another, even freely from God.

<sup>3</sup> T. R. reads 'your' with E K L 17 37 47 Syrr Memph; M A B C D F G P Am omit.

<sup>4</sup> T. R. reads 'heir also of God through Christ,' with D E K L P 37 47 and many others Theoph.; Theod. Syrr adding also 'before Xpistus'. There are different readings, but ὁ Θεός is the most accredited; so M A B C 17 Am Memph. It is God Himself who has made us heirs.

<sup>5</sup> It answers to 2 Chron. xiii. 9, 2 Chron. xiv.

<sup>6</sup> I take ὁ ἀσθενὴς as ὁ ἀσθενὴς. So ὁ ἀσθενὴς ὥστε. It is a state, as has been said, where it is not going through and out, but staying within

slight nor reject with contempt;<sup>5</sup> but ye received me as an angel of God, as Christ Jesus. What then [was] your blessedness?<sup>6</sup> for I bear you witness that, if possible, plucking out your own eyes ye would have given [them] to me. So I have become your enemy in speaking the truth to you? They are not rightly zealous after you, but desire to shut you out [from us], that ye may be zealous after them. But [it is] right to be zealous at all times in what is right, and not only when I am present with you—my children, of whom I again travail in birth until Christ shall have been formed in you: and I should wish to be present with you now, and change my voice, for I am perplexed as to you. Tell me, ye who are desirous of being under law, do ye not listen to the law? For it is written that Abraham had two sons; one of the maid servant,<sup>7</sup> and one of the free woman. But he [that was] of the maid servant was born according to flesh, and he [that was] of the free woman through the promise. Which things have an allegorical sense; for these are two covenants: one from mount Sina, gendering to bondage, which is Hagar. For Hagar is mount Sina in Arabia, and corresponds to Jerusa-

the time or space or limit, as ὁ ἀσθενὴς. ὁ ἀσθενὴς would have quite another sense. I have no doubt of the sense here: it is the state he was in; it characterised the manner of his coming to them.

<sup>7</sup> M A B D F G 17 Am Memph read 'your'; E K L P 47 Syrr-Hell-pov. Theod. pon. C 37 Syrr-Pet Theoph. nothing. I have with Tisch. (7th ed., not 8th) changed nothing. It is very probable there was nothing, as Theoph.

<sup>8</sup> Literally 'spit out.'

<sup>9</sup> Or 'what blessedness was then yours?' M A B C P G P 17 47 Am Memph read 'where [is] for what (was)'. T. R. has 'was' in text, with D F G K Am Memph; M A B C L P Syrr omit. Text L 27.

<sup>10</sup> T. R. (not Stephens) reads 'us,' with a few cursives.

<sup>11</sup> Or 'bondmaid,' *valdece*. I do not deny that in practice *valdece* amounted to the same as a bondmaid; but the root is essentially different from that of 'bondman,' *δοῦλος*.

<sup>12</sup> T. R. reads 'the two covenants,' with M and a few cursives; but M is corrected.

lem which [is] now, for<sup>8</sup> she is in bondage with her children; but the Jerusalem above is free, which is our<sup>9</sup> mother.  
 17 For it is written, Rejoice, thou barren that bearest not; break out and cry, thou that travailest not; because the children of the desolate are more numerous than [those] of her that has a husband.  
 18 But ye, brethren, after the pattern of Isaac, are children of promise.  
 19 But as then he that was born according to flesh persecuted him [that was born] according to Spirit, so also [it is] now. But what says the scripture? Cast out the maid servant<sup>10</sup> and her son; for the son of the maid servant shall not<sup>11</sup> inherit with the son of the free woman. So then, brethren, we are not maid servant's children, but [children] of the free woman.  
 V. Christ has set us free in freedom: stand fast therefore,<sup>12</sup> and be not held again in a yoke of bondage. Behold, I, Paul, say to you, that if ye are circumcised, Christ shall profit you nothing. And I witness again to every man [who is] circumcised, that he is debtor to do the whole law. Ye are deprived of all profit<sup>13</sup> from the Christ as separated [from him], as many as are justified by law; ye have fallen from grace. For we, by [the] Spirit,

<sup>8</sup> T. R. reads 'and,' with E K L 37 Am and others; text M A B C D F G P 17 47 Memph.

<sup>9</sup> T. R. reads 'of us all,' with A K L P 37 47; text M B C D F G 17 Am (Syrr) Memph.

<sup>10</sup> Ye, with B D F G 17; T. R. has 'us,' *specie*, and *specie*, with M A C E K L P 37 47 Am Syrr Memph. Theod. Theoph. *specie*.

<sup>11</sup> Or 'bondmaid.'

<sup>12</sup> *see* *pe*, 'not at all,' 'in no wise,' stronger than *see*.

<sup>13</sup> Or 'bondmaid's.'

<sup>14</sup> T. R. reads 'Stand fast therefore in the freedom wherewith Christ has freed us,' with (E) K L (P G 47 Am); text M A B C (D) P 17 (37); D E 37 47 Am omit 'therefore.' P G in that freedom. Ac.

<sup>15</sup> *καταργησέτω*, a word very hard to translate. The active means to render anything useless and unprofitable, or miss an opportunity. Here it is passive and with *see*. It is, hence, to be deprived of the profit or effect of anything. It is used in Rom. vii. 6 in the same form as here, for our deliverance from under the law, *καταργησέτω*

on the principle of faith, await the hope of righteousness. For in Christ Jesus neither circumcision has any force, nor uncircumcision; but faith working through love. Ye ran well; who has stopped<sup>14</sup> you that ye should not obey the truth? The persuasibleness<sup>15</sup> [is] not of him that calls you. A little leaven leavens the whole lump. I have confidence as to you in [the] Lord, that ye will have no other mind; and he that is troubling you shall bear the guilt [of it], whosoever<sup>16</sup> he may be.  
 17 But I, brethren, if I yet preach circumcision, why am I yet persecuted? Then the scandal of the cross has been done away. I would that they would even cut<sup>17</sup> themselves off who throw you into confusion.  
 18 For ye have been called to<sup>18</sup> liberty, brethren; only [do] not [turn] liberty into an opportunity to the flesh, but by love serve one another. For the whole law is fulfilled in one word, in Thou shalt love thy neighbour as thyself; but if ye bite and devour one another, see that ye are not consumed one of another.  
 19 But I say, Walk in<sup>19</sup> [the] Spirit, and ye shall no way<sup>20</sup> fulfil flesh's lust. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these things are opposed one to the other, that ye should not

*see*; only there it was not profit, but the action of the law; it no longer attained them, had for them become void of effect. So here Christ. The English Authorized Version only gives the 'effect'; 'profit' is a little too weak, but 'the Christ is become' is objectionable. Some translate 'separated,' but what the word speaks of is, not separation from the thing, but from its efficacy.

<sup>14</sup> *see* *pe*, 'not at all,' 'in no wise,' stronger than *see*.

<sup>15</sup> *see* *pe*, 'not at all,' 'in no wise,' stronger than *see*.

<sup>16</sup> *see* *pe*, 'not at all,' 'in no wise,' stronger than *see*.

<sup>17</sup> *see* *pe*, 'not at all,' 'in no wise,' stronger than *see*.

<sup>18</sup> *see* *pe*, 'not at all,' 'in no wise,' stronger than *see*.

<sup>19</sup> *see* *pe*, 'not at all,' 'in no wise,' stronger than *see*.

<sup>20</sup> *see* *pe*, 'not at all,' 'in no wise,' stronger than *see*.

<sup>21</sup> *see* *pe*, 'not at all,' 'in no wise,' stronger than *see*.

<sup>22</sup> *see* *pe*, 'not at all,' 'in no wise,' stronger than *see*.



do those things which ye desire;  
 18 but if ye are led by<sup>a</sup> the Spirit, ye  
 19 are not under law. Now the works  
 of the flesh are manifest, which are<sup>1</sup>  
 20 fornication, uncleanness, licentious-  
 21 ness, idolatry, sorcery, hatred, strifes,  
 22 jealousies, angers, contentions, dis-  
 23 putes, schools of opinion, envyings,  
 24 murders,<sup>2</sup> drunkennesses, revels, and  
 things like these; as to which I tell  
 you beforehand, even as I also have  
 said before, that they who do such  
 things shall not inherit God's king-  
 25 dom. But the fruit of the Spirit is  
 love, joy, peace, long-suffering, kind-  
 26 ness, goodness, fidelity, meekness,  
 self-control: against such things  
 27 there is no law. But they that [are]  
 of the Christ<sup>3</sup> have crucified the  
 flesh with the passions and the lusts.  
 28 If we live by the Spirit, let us walk  
 29 also by the Spirit.<sup>4</sup> Let us not be-  
 come vain-glorious, provoking one  
 another, envying one another.

VI. Brethren, if even a man be taken  
 in some fault, ye who are spiritual  
 restore such a one in a spirit of  
 meekness, considering thyself lest  
 thou also be tempted.

<sup>5</sup> Bear<sup>5</sup> one another's burdens, and  
 thus fulfil<sup>6</sup> the law of the<sup>7</sup> Christ.  
<sup>8</sup> For if any man reputes himself to  
 be something, being nothing, he de-  
 ceives himself; but let each prove  
 his own work, and then he will have  
 his boast in what belongs to<sup>9</sup> himself

alone, and not in what belongs to<sup>9</sup>  
 another. For each shall bear his  
 own burden.

<sup>10</sup> Let him that is taught in the word  
 communicate to him that teaches in  
 all good things.

<sup>11</sup> Be not deceived: God is not  
 mocked; for whatever a man shall  
 sow, that also shall he reap. For  
 he that sows to his own flesh, shall  
 reap corruption from the flesh; but  
 he that sows to the Spirit, from the  
 Spirit shall reap eternal life: but let  
 us not lose heart in doing good; for  
 in due time, if we do not faint, we  
 shall reap. So then, as we have  
 occasion, let us do good towards<sup>12</sup> all,  
 and specially towards those of the  
 household of faith.

<sup>13</sup> See how long a letter<sup>1</sup> I have writ-  
 ten to you with my own hand. As  
 many as desire to have a fair appear-  
 ance in [the] flesh, these compel you  
 to be circumcised, only that they may  
 not be persecuted because of<sup>14</sup> the  
 cross of Christ. For neither do they  
 that are circumcised themselves keep  
 the law; but they wish you to be  
 circumcised, that they may boast in  
 your flesh. But far be it from me  
 to boast save in the cross of our Lord  
 Jesus Christ, through whom<sup>15</sup> [the]  
 world is crucified to me, and I to the  
 world. For [in Christ Jesus<sup>16</sup>] neither  
 is<sup>17</sup> circumcision anything, nor un-  
 circumcision; but new creation.

<sup>1</sup> See note to verse 25.

<sup>2</sup> T. R. adds 'adultery,' with DE (F G) K L  
 57, F G 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

<sup>3</sup> H B 17 omit 'murders.'  
<sup>4</sup> H A B C F 17 47 Memph add 'Jesus,' D F G  
 K L 57 Am 89, with T. R., omit. Adds 'Lord'  
 also, but is corrected.

<sup>5</sup> *exhortatio*, as in ver. 18 and 19; but in ver. 10  
 it is *reprehensio*, more the general conversation;  
 here, *exhortatio*, the rule or line followed, so that  
 I have left 'in' there as in the Authorised Ver-  
 sion, and put 'by' here. It is characteristic of  
 the walk, leading, and life, the Spirit being the  
 instrument and power.

<sup>6</sup> Bear<sup>6</sup> is in the present, 'fulfil' in the aorist:  
 'thus have it fulfilled.' See Rom. vi. 12.

<sup>7</sup> Or 'of Christ.' The form of the phrase re-  
 quires the article, or at least prefers it. But I  
 apprehend it is better in English also. It alludes  
 to their fondness for law.

<sup>8</sup> Or 'in respect to.'

<sup>1</sup> *ἡ ἐπιστολή* *ἡ ἐπιστολή* *ἡ ἐπιστολή*. Hieronimus, vii.  
 19, but *ἐπιστολή* *ἡ ἐπιστολή* *ἡ ἐπιστολή* in a speech of  
 Aristides to Thémistocles, without any *ἐπιστολή*,  
 'render most service to his country.' *ἡ ἐπιστολή*  
 supposes more positive activity of service: *ἐπιστολή*  
 is *ἐπιστολή*, ver. 9, is the character of conduct;  
*ἐπιστολή* the service and labour in which it is  
 shown.

<sup>2</sup> Or perhaps 'in what large letters,' *ἐπιστολή*  
*ἡ ἐπιστολή*, *ἡ ἐπιστολή* is used for letters, epistles,  
 in Acts xxviii. 21, and in the classics, and in the  
 plural, *ἐπιστολῶν* is used for any mathematical  
 extent, as *ἐπιστολῶν* *ἡ ἐπιστολή*, 'how long a line.' It  
 was long for the apostle to write with his own  
 hand, as he generally dictated to an amanuensis.

<sup>3</sup> Or 'through.'

<sup>4</sup> Or 'through which.'

<sup>5</sup> D 17 47 89 omit; W A C D F G K L 57 Am  
 Memph have these words. But all the editors  
 save Lachmann hold that it is added from chap.  
 v. 6.

<sup>6</sup> T. R. reads 'avails,' or 'has force,' *ἡ ἐπιστολή*, from

18 And as many as shall walk<sup>7</sup> by this  
 rule, peace upon them and mercy,  
 and upon the Israel of God.  
 19 For the rest let no one trouble me,

chap. v. 6, with K L P 37 and others Am; W A B  
 C D E F G 17 47 89 Memph Ac. 17, 18.  
<sup>7</sup> Some read simply 'walk,' omitting 'shall,'  
 with A C D F G; *εὐαγγελισμός*, 'shall walk,' H

for I bear in my body the brands of  
 the Lord<sup>8</sup> Jesus. The grace of our  
 Lord Jesus Christ [be] with your  
 spirit, brethren. Amen.

H K L P 17 37 47 and others Am.  
<sup>8</sup> Many, with A B C 17 (P 47) Am Memph, omit  
 'the Lord,' possibly rightly; H D P G K L 37  
 and others 89 insert, and some add 'Christ.'

## EPISTLE TO THE EPHESIANS.

I. Paul, apostle of Jesus Christ by  
 God's will, to the saints and faithful  
 in Christ Jesus who are at Ephesus.  
 Grace to you and peace from God  
 our Father, and [the] Lord Jesus  
 Christ.

<sup>2</sup> Blessed [be] the God and Father  
 of our Lord Jesus Christ, who has  
 blessed us with<sup>3</sup> every spiritual bless-  
 ing in the heavens in Christ; ac-  
 cording as he has chosen us in him  
 before [the] world's foundation, that  
 we should be holy and blameless be-  
 fore him in love; having marked us  
 out beforehand<sup>4</sup> for adoption through  
 Jesus Christ to himself, according to  
 the good pleasure of his will, to [the]  
 praise of [the] glory of his grace,  
 wherein<sup>5</sup> he has taken us into favour<sup>6</sup>  
 in the Beloved: in whom we have

redemption through his blood, the  
 forgiveness of offences, according to  
 the riches of his grace; which he has  
 caused to abound towards us in all  
 wisdom and intelligence, having  
 made known to us the mystery of  
 his will, according to his good plea-  
 sure which he purposed in himself  
 for [the] administration of the ful-  
 ness of times; to head up all things  
 in the Christ, 'the things in the  
 heavens and the things upon the  
 earth; in him, in whom we have also  
 obtained an inheritance, being mark-  
 ed out beforehand according to the  
 purpose of him who works all things  
 according to the counsel of his own  
 will, that we should be to [the] praise  
 of his glory who have pre-trusted  
 in the Christ: in whom ye also

<sup>1</sup> It may be interesting to the reader to mention,  
 that though *ἐφ' ἑσπεριν* is found in almost all  
 copies, many would leave it out. W and B have  
 nothing; and Basil, in the beginning of the  
 fourth century, states that in the ancient copies  
 it was not there. Some, without sufficient  
 ground, have considered it as a kind of circular.  
 Compare Col. iv. 16.

<sup>2</sup> *εὐλογεῖν* does not quite give the force; it  
 expresses the simple fact. *εὐλογεῖν* gives something  
 of the power and value of what is enjoyed; gives  
 the blessing characteristically. A man does a  
 thing *εὐλογεῖν*, *εὐλογεῖν*, *εὐλογεῖν*. But in English with  
 the word 'bless,' 'in' is used in a different way.

<sup>3</sup> *Προσέχειν* involves purpose. It is not *Προσέχειν*,  
 'counsel,' though it is said, 'according to  
 the good pleasure of his will,' and, in verse 11,  
 'according to his purpose.' *Προσέχειν* to the  
 counsel (*βουλή*) of his own will. The positive of  
*ἀποκρίναι* is 'marked out,' determined, as in Rom.  
 i. 4; here *εἰς*, 'beforehand,' is prefixed. It re-  
 fers generally to persons, but is applied to things

as in 1 Cor. ii. 7. But when applied to persons,  
 always, I think, adding that to which they are  
 destined.

<sup>4</sup> Many, with A B P 17 47, read *ἐν* (if so, read  
 'which he has bestowed upon us' or 'with  
 which he has favoured us'); *ἐν* *ἐν* D (F) G K L 37  
 Am (P omits). Thoud. has *ἐν* *ἐν*; Theoph. 2.

<sup>5</sup> *ἐκρίνω*, 'taken us into his favour,' 'put  
 us into a position of grace and favour.' 'Ac-  
 cepted us' is too formal a doctrine here, not  
 so general as *ἐκρίνω*. But 'shown us grace  
 or favour' does not give the force of the word.  
 'In the Beloved' is then merely in an instru-  
 mental; whereas it is in the Beloved that we  
 enter into favour. If we accept *ἐν*, which seems  
 to be the best attested reading, we should say  
 'the favour or acceptance in grace, which he has  
 freely bestowed upon us,' *ἐκρίνω* *ἐν* (by attri-  
 bution for *ἐν*) *ἐκρίνω* *ἐν*. T. R. and Tisch.  
 (7th ed. not 8th) read *ἐν* *ἐν*. See preceding note.

<sup>6</sup> T. R. reads 'both the things,' with 37 and a  
 few others.



[have trusted], having heard the word of the truth, the glad tidings of your salvation; in whom also, having believed, ye have been sealed with the Holy Spirit of promise, who is [the] earnest of our inheritance to the redemption of the acquired possession to [the] praise of his glory.

<sup>11</sup> Wherefore I also, having heard of the faith in the Lord Jesus which [is] in you, and the love which [ye have] towards all the saints, do not cease giving thanks for you, making mention [of you] at my prayers, that the God of our Lord Jesus Christ, the Father of glory, would give you [the] spirit of wisdom and revelation in the full knowledge of him, being enlightened in the eyes of your heart, so that ye should know what is the hope of his calling, [and] what the riches of the glory of his inheritance in the saints, and what the surpassing greatness of his power towards us who believe, according to the working of the might of his strength, [in] which he wrought in the Christ [in] raising him from among [the] dead, and he set him down at his right hand in the heavenlies, above every principality, and authority, and power, and dominion, and every name named, not only in this age, but also in that to come; and has put all things under his feet, and gave him [to be] head over all things to the assembly, which is his body, the fulness of him who fills all in all: [II.] and you, being dead in your offences and sins—in which ye once walked according to the age of this world, according to the ruler of the authority of the air, the spirit who

now works in the sons of disobedience: among whom we also all once had our conversation in the lusts of our flesh, doing what the flesh and the thoughts willed to do, and were children, by nature, of wrath, even as the rest: but God, being rich in mercy, because of his great love wherewith he loved us, (we too being dead in offences,) has quickened us with the Christ, (ye are saved by grace,) and has raised [us] up together, and has made [us] sit down together in the heavenlies in Christ Jesus, that he might display in the coming ages the surpassing riches of his grace in kindness towards us in Christ Jesus. For ye are saved by grace, through faith; and this not of yourselves; it is God's gift: not on the principle of works, that no one might boast. For we are his workmanship, having been created in Christ Jesus for good works, which God has before prepared that we should walk in them.

<sup>12</sup> Wherefore remember that ye, once nations in [the] flesh, who [are] called uncircumcision by that called circumcision in [the] flesh done with the hand; that ye were at that time without Christ, aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who once were afar off are become nigh by the blood of the Christ. For he is our peace, who has made both one, and has broken down the middle wall of enclosure, having annulled the enmity in his flesh, the law of commandments in ordinances,

<sup>11</sup> Or 'up to,' etc. It is more than 'till,' because it has the inheritance in view. Compare Gal. iii. 24. It may be translated 'for the redemption,' connecting it with 'sealed,' instead of with 'earnest'; thus, 'Ye have been sealed with the Holy Spirit of promise, (who is the earnest of our inheritance.)' etc., etc.

<sup>12</sup> A B D 17 37 omit *in*; E K L P (and other versions F G) and versions have it. But these do not prove much, as it must be put in for the sense.

<sup>13</sup> T. R. reads 'mind,' with a few cursives.

<sup>14</sup> A B D F G 17 Am omit; text E K L P 37 47 Syrr Memph and other versions Theod. Theoph.

<sup>15</sup> T. R. omits 'your,' with E L and others; B D F G P 17 37 47 Am Syrr Memph insert. A has *in*.

<sup>16</sup> Not 'the will of the flesh and the thoughts,' but *ἐκ τῆς ψυχῆς*, 'the things willed.'

<sup>17</sup> *ἐδωκεν*; actually bestowed, not merely in the heart of God. I had thought of 'to,' but it reads more feebly in English. 'Bestowed on' is also very feeble.

<sup>18</sup> Or 'athletics.'

that he might form the two in himself into one new man, making peace; and might reconcile both in one body to God by the cross, having by it slain the enmity; and, coming, he has preached the glad tidings of peace to you who [were] afar off, and [the] glad tidings of peace to those who were nigh. For through him we have both access by one Spirit to the Father. So then ye are no longer strangers and foreigners, but ye are fellow-citizens of the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner-stone, in whom all the building fitted together increases to a holy temple in the Lord; in whom ye also are built together for a habitation of God in [the] Spirit.

III. For this reason I Paul, prisoner of the Christ Jesus for you nations, (if indeed ye have heard of the administration of the grace of God which has been given to me towards you, that by revelation the mystery

has been made known to me, (according as I have written before briefly, by which, in reading it, ye can understand my intelligence in the mystery of the Christ,) which in other generations has not been made known to the sons of men, as it has now been revealed to his holy apostles and prophets in [the] power of [the] Spirit, that [they who are of] the nations should be joint heirs, and a joint body, and joint partakers of [his] promise in Christ Jesus by the glad tidings; of which I am become minister according to the gift of the grace of God given to me, according to the working of his power. To me, less than the least of all saints, has this grace been given, to announce among the nations the glad tidings of the unsearchable riches of the Christ, and to enlighten all [with the knowledge of] what is the administration of the mystery hidden throughout the ages in God, who has created all things, in order that now to the principalities and authorities in the heavenlies

<sup>1</sup> T. R. omits 'peace' the second time, with K L 37 47 and others Syrr; A B D F G P 17 Am Memph insert. 'The glad tidings of' is repeated merely to complete the phrase. The text reads *ἐκ τῆς εὐαγγελίας*—and *ἐκ τῆς εὐαγγελίας*.

<sup>2</sup> T. R. omits 'ye are,' with E K L P 37 47 Syrr Memph; A B C D F G 17 Am have it.

<sup>3</sup> Though A C P and Chrys. (text) and correction in E K insert *in*, I judge *ἐκ τῆς εὐαγγελίας* is right, and the sense much better than *ἐκ τῆς εὐαγγελίας*. That would be Greek grammatically no doubt, but it would suppose, I think, *ἐκ τῆς εὐαγγελίας* to be one complete thing pointed out, whereas it was 'growing to' a temple. But it is a mistake to suppose *ἐκ*, as 'all,' has the article always.

Moral ideas as a rule, where a general term comprises and resumes a multitude of particulars, have not the article: 'all righteousness,' 'power,' &c., &c., and all like words used characteristically, and so universally, leave it out. It would destroy the sense to put it in. Nor is it confined to these words, as is seen in such cases as the following: *ἐκ τῆς εὐαγγελίας* (1 Sam. vii. 2, 3; Ezek. xxxvii. 11; Acts ii. 38; cf. Heb. iv. 16); *ἐκ τῆς εὐαγγελίας* (1 Kings viii. 14); *ἐκ τῆς εὐαγγελίας* (Ex. xvi. 3); *ἐκ τῆς εὐαγγελίας* (2 Sam. xvi. 13; Rom. xi. 26). I think it is a mistake of Winzer to account for *ἐκ τῆς εὐαγγελίας* (Matt. ii. 3), *ἐκ τῆς εὐαγγελίας*, by their being proper names. Both with and without the article, *ἐκ τῆς εὐαγγελίας* would have been the one town called by that name; but without the article the mind turns to all the people in it: it is mentally dis-

tributed into all it contains. So Ex. xvi. 3, *ἐκ τῆς εὐαγγελίας*; so *ἐκ τῆς εὐαγγελίας*. So with *ἐκ τῆς εὐαγγελίας* here, and the *ἐκ τῆς εὐαγγελίας*, 'ye are built together,' is the key to this. He is looking at a building composed of living stones as a whole, but mentally apprehended as composed of many parts. Amongst these, in Christ, the Gentiles at Ephesus were built in too, to be now already a habitation of God by the presence of the Spirit.

<sup>4</sup> *ἐκ τῆς εὐαγγελίας*, 'in bonds.'

<sup>5</sup> Or 'of Jesus Christ.'

<sup>6</sup> T. R. reads 'he made known to me the mystery,' with E K L 37 and others; text A B C D F G P 17 47 Am Syrr Memph.

<sup>7</sup> T. R. reads *ἐκ* in the text, with a few cursives Syrr Memph; A B C D F G K L P 17 37 47 Am omit.

<sup>8</sup> A B C D P 17 47 Am Memph read 'the' not 'his'; E F G K L 37, with Theod. and Theoph., have 'his.'

<sup>9</sup> T. R. reads 'the Christ,' leaving out 'Jesus,' with D F G K L 37 and others; text A B C P 17 47 Am Memph.

<sup>10</sup> T. R. reads 'all the saints,' with P and many cursives.

<sup>11</sup> T. R. reads 'fellowship,' with a few cursives, 'Or 'from eternity,' literally 'from the ages'; but in the sense of 'the period elapsed,' not 'hidden from them.'

<sup>12</sup> T. R. adds 'by Jesus Christ,' with E K L 37 and others; A B C D F G P 17 47 Am Syrr Memph omit.



might be made known through the assembly the all-various wisdom of  
 21 God, according to [the] purpose of  
 the ages,\* which he purposed\* in  
 22 Christ Jesus our Lord, in whom we  
 have boldness and access in con-  
 23 fidence by the faith of him. Where-  
 fore I beseech [you] not to faint  
 through my tribulations for you,  
 24 which is your glory. For this reason  
 I bow my knees to the Father [of  
 25 our Lord Jesus Christ\*], of whom  
 every family in [the] heavens and  
 26 on earth is named, in order that he  
 may give you according to the riches  
 of his glory, to be strengthened with  
 power by his Spirit in the inner man  
 27 that the Christ may dwell, through  
 faith, in your hearts, being rooted  
 28 and founded in love, in order that  
 ye may be fully able to apprehend  
 with all the saints what [is] the  
 breadth and length and depth and  
 29 height; and to know the love of  
 the Christ which surpasses know-  
 ledge; that ye may be filled [even]  
 30 to all the fulness of God. But to  
 him that is able to do far exceedingly  
 above all which we ask or think,  
 according to the power which works  
 31 in us, to him be glory in the assem-  
 bly in Christ Jesus unto all genera-  
 tions of the age of ages. Amen).  
 (IV.) I, the prisoner in [the] Lord

exhort you therefore to walk worthy  
of the calling wherewith<sup>e</sup> ye have  
been called, with all lowliness and  
meekness, with long-suffering, bear-  
ing with one another in love; using  
diligence to keep the unity of the  
Spirit in the uniting bond<sup>h</sup> of peace.  
[There is] one body<sup>1</sup> and one Spirit,  
as ye have been also called in one  
hope of your calling; one Lord, one  
faith, one baptism; one God and  
Father of all, who is over all, and  
through all, and in us<sup>2</sup> all. But to  
each one of us has been given grace  
according to the measure of the gift  
of the Christ. Wherefore he says,  
Having ascended up on high, he has  
led captivity captive, and has given  
gifts to men. But that he ascended,  
what is it but that he also descended<sup>1</sup>  
into the lower parts of the earth?  
He that descended is the same who  
has also ascended up above all the  
heavens, that he might fill all things;  
and he has given some apostles, and  
some prophets, and some evangelists,  
and some shepherds and teachers,  
for<sup>e</sup> the perfecting of the saints;  
with a view to [the] work of [the]  
ministry, with a view to the edifying  
of the body of Christ:<sup>2</sup> until we all  
arrive at the unity of the faith and  
of the knowledge of the Son of God,  
at [the] full-grown man, at [the]

\* The "eternal purpose."

\* Greek, "made."

Many find the words "of our Lord Jesus Christ," but as they are well supported by MSS and the most ancient versions and fathers, I have not struck them out, though disposed to think them an addition. Dr. Weiss retains them, and Griesbach; Alford, Ellendt, Meyer, and others reject. Jerome expressly says, they are not to be added as in the Latin copies. W A R C P H M m p h o n i t ; D F G K L E A n S v r T h o m. Thoma. An. insert. There is a connection between Father and family somewhat lost in English: same . . . persons.

<sup>1</sup> The whole of chapter iii, except verse 1 is a parenthesis.

which, according to which,

\* It is not only *logical*, but *evident*. I know not how better to represent *one*—than by “uniting.” It is not the power of *union*—that is the Holy Ghost; but practically uniting in fact, as *armed men on earth*.

<sup>1</sup> It may be translated '(the) body is one,' and so on. If the English mind could leave out

'there is' or 'is,' the firms would be only even much the greater.

The reading is uncertain: T.R. reads "in you all," with a late correction: DFGKLT "in Sirr" "in us all." WABCP17 Mough read "in all," omitting "you." It is as likely that *you* was left out to make it smoother and so not understood, as that it was added to apply it to Christians; and in this the false reasonings of critical editors who read "in all" confirm me. However the most ancient MSS have "in all," but earlier versions "in us all." The mistake has been applying the two first verses to Christians, or making the Trinity out of the three, which seems a clerical error to be false.

T. R. adds 'first,' with H K L P M 65 yr.  
w A C D F G O 17 Am Mouth and.

\* *spoke* thinks of the object when reached, or the subject is at or with it. *via* is the object in the mind of the person. See Mark xi. 2, *spoke via*. Only *spoke* with a dative is more actually "at," *spoke eis* (Mark v. 11; in Luke viii. 2).

<sup>a</sup> Or 'of the Christ.'

measure of the stature of the fulness  
14 of the Christ; in order that we may  
be no longer babes, tossed and carried  
about by every wind of that teaching  
(which is) in\* the sleight of men, in  
unprincipled cunning with a view to  
20 systematized error; but, holding the  
truth in love, we may grow up to  
him in all things, who is the head,  
16 the Christ: from whom the whole  
body, fitted together, and connected  
by every joint of supply, according  
to [the] working in [its] measure of  
each one part, works for itself the  
increase of the body to its self-build-  
ing up in love.

43 This I say therefore, and testify  
in [the] Lord, that ye should no  
longer walk as<sup>44</sup> [the rest of<sup>45</sup>] the  
nations walk in [the] vanity of their  
mind, being darkened in understand-  
ing, estranged from the life of God  
by reason of the ignorance which  
is in them, by reason of the hard-  
ness<sup>46</sup> of their hearts, who having  
cast off all feeling, have given them-  
selves up to lasciviousness, to work  
all uncleanness with greedy unsatis-  
fied lust. But ye have not thus learnt  
the Christ if ye have heard him and

\* The form of the Greek phrase makes it somewhat difficult to translate—*vocis discipuli* *discipulorum*, where the introduction of the article is peculiar. Nor is it *vis discipulorum vis de, &c.*, so as to distinctly connect *discipulus* with *vis* which follows. Still I do not think that *de vobiscum* 'in the sight of' *Ac.*, is in connection with *discipulosque et episcoposque*, 'those and carried about,' but, in sense, with *discipulos*. The changing, or of dice-players, and still more multiple craft, characterised the teaching. This is marks the power and character of the teaching, as in similar cases elsewhere. 'Every win of doctrine seems to stand by itself in the Authorized Version; and 'by the slightest men' may be connected with 'those to and he.' I had thought of saying, 'of the teaching [which comes] through the slightest, or in the slightest, men,' *&c.* But what I have given is more literal, and 'that teaching [which is] in the slightest men,' *&c.*, is sufficiently clear. The *vis* last *discipulorum* has practically the force of 'that' 'that teaching.' It would regularly require *vis* after it. I have nothing to object to 'every win of teaching [which is] *he*,' only the emphasis here of the article is somewhat lost. This use of the article is perhaps occasioned by *sauv. Compuse* verse 16. Hence, also, perhaps, we may translate verse 17 'from whom the whole body fitted together, and connected by ev-

been instructed in him according as  
<sup>22</sup> [the] truth is in\* Jesus; [namely]  
 your having put off according to the  
 former conversation the old man  
 which corrupts itself\* according to  
 the deceitful lusts; and being re-  
<sup>24</sup> newed in the spirit of your mind; and  
 [your] having put on the new man,  
 which according to God is created in  
 truthful righteousness and holiness.<sup>25</sup>  
<sup>26</sup> Wherefore, having put off falsehood,\*  
 speak truth every one with his neigh-  
 bour, because we are members one of  
<sup>28</sup> another. Be angry, and do not sin;  
 let not the sun set upon your wrath;  
<sup>27</sup> neither give room for\* the devil.  
<sup>28</sup> Let the stealer steal no more, but  
 rather let him toil, working what is  
 honest with [his] hands,\* that he may  
 have to distribute to him that has  
<sup>30</sup> need. Let no corrupt\* word go out  
 of your mouth, but if [there be] any  
 good one for needful edification; that  
 it may give grace to those that hear  
<sup>30</sup> [it]. And do not grieve the Holy  
 Spirit of God, with which ye have  
 been sealed for [the] day of redemp-  
<sup>31</sup> tion. Let all bitterness, and heat of  
 passion, and wrath, and clamour,  
 and injurious language, be removed

point of that supply, [which is] according to [the] working, in the measure, of each one part, works," &c. At any rate, the article before us, does not denote a known supply from Christ, a supply sufficiently known to be referred to, to which also the *ei* *ei*, "from whom," gives occasion.

\* Literally 'as also,' or 'even as.'

\* Some omit 'the rest of,' with W A B D P G (17 45 Am Memph; text E K L P 37 Syrr Theod Thoms; 28 B connected).

\* Some translate "illusions."

\* There is an emphatic article before 'Jesus':

2. "Jesus" is personally brought into relief.

<sup>3</sup> Or "goes on in corruption." Some translate "consumed" or "destroyed," which is the sense of "destroy."

\*corrupted: others give it the sense of 'disturbance itself'. It is only once used for 'desire':

the N. T. with the other sense of corrupt. (1 Cor

EX. 173 They run into one another here.

\* Literally "righteousness and business of the"

<sup>2</sup> A Hypothesis that has the character and nature

\* Every thing that has the character of an object of teleology. It is abstract, which has this quality

and not merely the act of lying.

\* Or 'give way to.'

\*NADFG (K) 37 (Surr) Memphis have with  
the same hands as were H.L. (P 17) Am and 12 days

1. his own hands; 2. <sup>1000</sup> B.L. (P. 11) Am. Mus. Nat. Hist.  
3. 17. 1901. It all.

\* 'Corrupt' or 'filthy,' a figure drawn from

what is evil and bad, as fruit.



<sup>12</sup> from you, with all malice; and be to one another kind, compassionate, forgiving<sup>2</sup> one another, so as God also in Christ has forgiven<sup>2</sup> you.

V. Be ye therefore imitators of God, <sup>13</sup> as beloved children, and walk in love, even as the Christ loved us,<sup>2</sup> and delivered himself up for us,<sup>2</sup> an offering and sacrifice to God for a sweet-smelling savour. But fornication and all uncleanness or unbridled lust,<sup>3</sup> let it not be even named among <sup>14</sup> you, as it becomes saints; and filthiness and foolish<sup>4</sup> talking, or jesting,<sup>4</sup> which are not convenient;<sup>5</sup> but rather <sup>15</sup> thanksgiving. For this ye are [well] informed of, knowing<sup>1</sup> that no fornicator, or unclean person, or person of unbridled lust,<sup>6</sup> who is an idolater, has inheritance in the kingdom of <sup>16</sup> the Christ and God. Let no one deceive you with vain words, for on account of these things the wrath of God comes upon the sons of disobedience. Be not ye therefore <sup>17</sup> fellow-partakers with them; for ye were once darkness, but now light in [the] Lord; walk as children of <sup>18</sup> light, (for the fruit of the light<sup>7</sup> [is] in all goodness and righteousness <sup>19</sup> and truth,) proving what is agreeable

to the Lord; and do not have fellowship with the unfruitful works of darkness, but rather also reprove<sup>8</sup> [them], for the things that are done by them in secret it is shameful even to say. But all things<sup>9</sup> having their true character exposed<sup>9</sup> by the light are made manifest; for that which makes everything manifest is light.<sup>10</sup> Wherefore lie says, Wake up, [thou] that sleepest, and arise up from among the dead, and the Christ shall shine upon thee. See therefore how ye walk carefully, not as unwise but as wise, redeeming the time,<sup>11</sup> because the days are evil. For this reason be not foolish, but understanding what [is] the will of the Lord. And be not drunk with wine, in which is debauchery; but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and chanting with<sup>12</sup> your heart to the Lord; giving thanks at all times for all things to him [who is]<sup>13</sup> God and [the] Father in the name of our Lord Jesus Christ, submitting yourselves to one another in [the] fear of Christ.<sup>14</sup>

<sup>22</sup> Wives, [submit yourselves<sup>15</sup>] to your own husbands, as to the Lord, for a husband<sup>16</sup> is head of the

body exposed by the light, are made manifest, or are made manifest by the light.

<sup>1</sup> See ver. 11, and note.

<sup>2</sup> Some translate it "everything that is manifested is light." But I prefer the other, both for sense and Greek. It would not be *edificatio* if it were as translated in this note; *edificatio* would be left out.

<sup>3</sup> Not "redeeming time," as usually understood, but seizing every good and favourable opportunity. (See Dan. 12: 8.)

<sup>4</sup> *Id est*, Some read "in your hearts," with A D F G P 47 Am Syrr. *Id est* *id est* before *edificatio*.

<sup>5</sup> To him who is. This is not pleasant English, but alone gives the sense. "God, even the Father," is too ambiguous. It might be taken as meaning that the Father only is God, and it is far from exact as a translation.

<sup>6</sup> T. R. reads "God," with cursives Theod.; *Expositio* M A B L P 17 37 47 Am Syrr Memph. D F G add *Id est*. K has *expositio*.

<sup>7</sup> The copies vary here as to inserting "submit yourselves," or another equivalent form. It is not in B, and Jerome asserts it was not in the Greek codices. If not inserted, it refers with the same sense to the previous verse.

<sup>8</sup> Man, when not the race, and "husband" are expressed by the same word in Greek; but, the

wife,<sup>17</sup> as also the Christ [is] head of the assembly.<sup>18</sup> He [is]<sup>19</sup> Saviour of the body. But even as the assembly is subjected to the Christ, so also wives to their own<sup>20</sup> husbands in everything. <sup>21</sup> Husbands, love your own<sup>21</sup> wives, even as the Christ also loved the assembly, and has delivered himself up for it, in order that he might sanctify it, purifying<sup>22</sup> [it] by the washing of water by [the] word, that he might present the assembly to himself glorious,<sup>23</sup> having no spot, or wrinkle, or any of such things; but that it might be holy and blameless. <sup>24</sup> So ought men also<sup>24</sup> to love their own wives as their own bodies: he that loves his own wife loves himself. <sup>25</sup> For no one has ever hated his own flesh, but nourishes and cherishes it, even as also the Christ<sup>25</sup> the assembly: for we are members of his body; [we are of his] flesh, and of his bones.<sup>26</sup> Because of this a man shall leave his<sup>26</sup> father and mother, and shall be united to his wife, and the two shall be<sup>27</sup> one flesh. This mystery is great, but I speak as to Christ, and as to the assembly. But ye also, every one of you, let each so love his own wife as himself; but as to the wife [I speak] that she may fear the husband.

article being left out here, it may be translated "man," because it is in his character of man as contrasted with the woman that this headship belongs to him. It is the same word as "husband" in what follows; only there it has the article. The T. R. inserts the article *id est*, reading "the man," or "husband" with *id est* and other cursives; M A B D F G K L P 17 37 47 Am Syrr Memph. D F G add *Id est*. K has *expositio*.

<sup>1</sup> Or "woman."

<sup>2</sup> T. R. adds "and," with K L P 17 37 47 Syrr; M A B D F G Am Syrr Memph. D F G add *Id est*.

<sup>3</sup> T. R. adds "is," with K L P 17 37 47 Syrr Memph; M A B D F G 17 Am Syrr.

<sup>4</sup> B D F G 17 omit "own." A K L P 37 47 Am Syrr Memph Theod. Theoph. insert.

<sup>5</sup> Own is omitted by M A B (F G) 17; D K L P 37 47 and others Am Syrr Memph insert.

<sup>6</sup> It may be translated "having purified." The acroty is may be coincident or consequent one on another.

<sup>7</sup> Or, as T. R. reads, "that he might present it (sacred, not sacred) to himself glorious, (even) the assembly, having," *Id est*, *id est* K K 37 and others; *id est* M A B D F G L P 17 37 47 Am.

<sup>8</sup> T. R. omits *et*, with M K L 37 47; text A B D

VI. Children, obey your parents in [the] Lord, for this is just. Honour thy father and thy mother, which is the first commandment with a promise, that it may be well with thee, and that thou mayest be long-lived on the earth. And [ye] fathers, do not provoke your children to anger, but bring them up in [the] discipline and admonition of [the] Lord.

<sup>6</sup> Bondsmen, obey masters according to flesh, with fear and trembling, in simplicity of your heart as to the Christ; not with eye service as men-pleasers; but as bondmen of Christ, doing the will of God from [the] soul, serving with good will as to the Lord, and not to men; knowing that whatever good each shall do, this he shall receive of [the] Lord, whether bond or free. And, masters, do the same things towards them, giving up threatening, knowing that both their and your<sup>1</sup> Master is in heaven, and there is no acceptance of persons with him.

<sup>10</sup> For the rest, brethren,<sup>2</sup> be strong in [the] Lord, and in the might of his strength. Put on the panoply of God, that ye may be able to stand against the artifices of the devil: because our struggle is not against blood

P G P 17 Am Memph. Theod. has it; Theoph. not. <sup>1</sup> T. R. reads "the Lord," with E K L and others; text M A B D F G P 17 37 47 Am Syrr Memph.

<sup>2</sup> M A B 17 Memph omit; D F G (K) L P 37 47 Am Syrr have the words. Theod. Theoph. also.

<sup>3</sup> Some omit "his," with M B D F G 17; A E K L P 37 47 Am Syrr Memph have it. *Id est* *id est* and *id est*.

<sup>4</sup> Literally "to one flesh," *id est* *id est* *id est*, that is, shall become so, and be so accounted.

<sup>5</sup> T. R. adds "the," with E K L 37; M A B D F G P 17 37 47 Am Syrr.

<sup>6</sup> T. R., with E K L (47), reads "serving the Lord," without "as;" but the Authorised Version has the "as," with M A B D F G P 17 37 Am Syrr (Memph.).

<sup>7</sup> T. R. has "the" in text, with K L 37; M A B D F G P 17 37 47 Am Syrr.

<sup>8</sup> T. R. reads "that your own Master also," *id est* *id est* *id est* *id est*, with E F G K and others; text M A B D F G P 17 37 Am Memph. L 47 has *et* *id est* *id est*.

<sup>9</sup> T. R. reads "my brethren," with K L P 37 Syrr Memph; M B D 17 omit; text A F G 47 Am.

<sup>1</sup> Or "showing grace to," "shown grace to."

<sup>2</sup> Some, with M A B P 37, read "you" for "us," text D F G K L 17 47 and others Am Syrr Memph Theod.

<sup>3</sup> M A D F G K L P 17 47 Am Syrr Memph Theod. read "us," B 37 have "you."

<sup>4</sup> Some translate "covetousness." See chap. iv. 19. It means the lust of having, but is not, I believe, confined to gain.

<sup>5</sup> Perhaps "indolent talking."

<sup>6</sup> Used for "buffoonery."

<sup>7</sup> "Convenient" has the French sense of convenience, somewhat obsolete in English; (see Col. iii. 15, Philimon 8.) but there is no other word exactly answering to it which suits. Perhaps "becoming" or "suitable."

<sup>8</sup> *Id est* *id est* *id est*, the first word, *id est*, is "internal conscious knowledge," the second, *id est*, "what one is acquainted with objectively." T. R. has merely "ye know," reading *id est* for *id est*, with E K L 37 and others Syrr; *id est* M A B D F G P 17 47 Am Memph. Theod. Theoph. have *id est*.

<sup>9</sup> Or "covetous person," see note <sup>3</sup> verse 3.

<sup>10</sup> T. R. reads "Spirit," with K L 37 Theod.; M A B D F G P 17 47 Am Memph have "light."

<sup>11</sup> Or "expose [them]"—that is, expose (as by light) their true character.

<sup>12</sup> Or "but all of them, having their true cha-



and flesh, but against principalities, against authorities, against the universal lords of this darkness,<sup>1</sup> against spiritual [power<sup>2</sup>] of wickedness in the heavenlies. For this reason take<sup>3</sup> [to you] the panoply of God, that ye may be able to withstand in the evil day, and, having accomplished all things,<sup>4</sup> to stand. Stand therefore, having girt about your loins with truth, and having put on the breastplate of righteousness, and shod your feet with [the] preparation of the glad tidings of peace: besides<sup>5</sup> all [these] having taken the shield of faith with which ye will be able to quench all the inflamed<sup>6</sup> darts of the wicked one. Have<sup>7</sup> also the helmet of salvation, and the sword of the Spirit, which is God's word; praying at all seasons, with all prayer and supplication in [the] Spirit, and watching unto this very thing<sup>8</sup> with all per-

severance and supplication for all the saints; and for me in order that utterance may be given to me in [the] opening of my mouth to make known with boldness the mystery of the glad tidings, for which I am an ambassador [bound] with a chain, that I may be bold in it as I ought to speak.

But in order that ye also may know what concerns me, how I am getting on,<sup>9</sup> Tychicus, the beloved brother and faithful minister<sup>10</sup> in [the] Lord, shall make all things known to you; whom I have sent to you for this very thing, that ye may know of our affairs and that he may encourage your hearts.

Peace to the brethren, and love with faith, from God [the] Father and [the] Lord Jesus Christ. Grace with all them that love our Lord Jesus Christ in incorruption.<sup>11</sup>

<sup>1</sup> T. R. reads 'of the darkness of this world' with K L P 37 47 and others; text M A B D P G 17 Am Syrr Memph.

<sup>2</sup> Or 'powers,' *δυναμεις*, *δυναμεις* (ver. 16). The sense is 'taking up,' so used for arms or clothes to put them on; hence also used for taking a person with you.

<sup>3</sup> It may be translated 'having overcome all things' in the same sense. It is to 'carry through and put in execution all that is proposed and called for, in spite of opposition.'

<sup>4</sup> Some read 'in [the] all things,' with M B P 17 37 Am Memph; A D F G K L 47 and most

others Theod. and Theoph. have *εως*.  
<sup>5</sup> Or 'burning,' such darts with burning stuff at the end were in use.

<sup>6</sup> *εκαυτων*, 'consuming.' It is not as active an assumption of the helmet of salvation. Perhaps there is instruction in this.

<sup>7</sup> M A B D F G 17 Am Syrr Memph read 'thereunto,' omitting *εως*.  
<sup>8</sup> *εως* seems to express doing and state. See Kypke.

<sup>9</sup> Or 'servant,' *δουλος*, one that ministered to Paul as to the Lord.

<sup>10</sup> T. R. adds 'Amen,' with D K L P 37 47 Syrr Memph; M A B F G 17 Am omit.

## EPISTLE TO THE PHILIPPIANS.

I. Paul and Timotheus, bondmen of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with [the] overseers and ministers;<sup>1</sup> grace to you, and peace from God our Father and [the] Lord Jesus Christ.

<sup>1</sup> Or 'deacons.' See note to Romans xvi. 1.  
<sup>2</sup> It may be read 'in my every supplication for you all, making the supplication with joy.'

I thank my God for my whole remembrance of you, constantly in my every supplication, making the supplication for you all with joy,<sup>2</sup> because of your fellowship with the gospel, from the first day until now; having confidence of this very thing, that

so some; but I think not so rightly.  
<sup>3</sup> T. R. omits 'the,' with D F G K L 17 47; M A B P 37 have *εως*.

he who has begun in you a good work will complete it unto Jesus Christ's day: as it is righteous<sup>3</sup> for me to think this as to you all, because ye have me in your hearts, and that both in my bonds and in<sup>4</sup> the defence and confirmation of the glad tidings ye are all participators in my grace.  
<sup>5</sup> For God is my witness how I long after you all in [the] bowels of Christ Jesus.<sup>6</sup>

And this I pray, that your love may abound<sup>7</sup> yet more and more in full knowledge and all intelligence, that ye may judge of and approve the things that are more excellent, in order that ye may be pure and without offence for Christ's day, being complete as regards the fruit<sup>8</sup> of righteousness, which [is] by Jesus Christ, to God's glory and praise.

But I would have you know, brethren, that the circumstances in which I am have turned out rather to the furtherance of the glad tidings, so that my bonds have become manifest [as being] in Christ in all the praetorium and to all others;<sup>9</sup> and that the most of the brethren, trusting in [the] Lord through my bonds,<sup>10</sup> dare more abundantly to speak the word of God<sup>11</sup> fearlessly. Some indeed also for envy and strife, but some also for good will, preach the Christ. Those indeed out of love, knowing that I am set for the defence<sup>12</sup> of the glad tidings; but those out of

contention, announce the Christ, not purely, supposing to arouse<sup>13</sup> tribulation for my bonds.<sup>14</sup> What is it then? at any rate, in every way, whether in pretext or in truth, Christ is announced; and in this I rejoice, yea, also I will rejoice; for I know that this shall turn out for me to salvation, through your supplication and [the] supply of the Spirit of Jesus Christ; according to my earnest<sup>15</sup> expectation and hope, that in nothing I shall be ashamed, but in all boldness, as always, now also Christ shall be magnified in my body whether by life or by death. For for me to live [is] Christ, and to die gain; but if to live in flesh [is] my lot, this is for me worth the while:<sup>16</sup> and what I shall choose I cannot tell. But I am pressed by both, having the desire for departure and being with Christ, [for] [it is] very much better, but remaining in the flesh [is] more necessary for your sakes; and having confidence of this, I know that I shall remain and abide along with you all, for your progress and joy in<sup>17</sup> faith; that your boasting may abound in Christ Jesus through me<sup>18</sup> by my presence again with you. Only conduct yourselves worthily of the glad tidings of the Christ, in order that whether coming and seeing you, or absent, I may hear of what concerns you, that ye stand firm in one spirit, with one soul,

<sup>3</sup> Or perhaps 'I feel it righteous.' It may be said, 'it is right.' See Eph. vi. 1.

<sup>4</sup> T. R. omits 'in,' with A D F G; M B K L P 17 37 47 Am have it.

<sup>5</sup> T. R. reads 'Jesus Christ,' with F K L 47 Memph; text M A B D F G P 17 37 Am.

<sup>6</sup> It is a question how far the abounding applies to the love itself; or, supposing the love, that it should grow in these qualities. It is, I think, determined to be the latter by Eph. i. 3. It means 'grow in these,' yet love that would grow in them. Hence, I put 'may abound after love,' if the former, it would be better before 'in full knowledge.'

<sup>7</sup> T. R. reads 'fruits . . . [are],' with P and many cursives Syrr Memph.

<sup>8</sup> I apprehend 'manifested to be because of Christ, not to be those of a malefactor.'

<sup>9</sup> Or 'in all other [places].'  
<sup>10</sup> Or 'trusting through [the] Lord in my bonds.'

<sup>11</sup> T. R. omits 'of God,' with K and some cursives; text M A B D P 17 37 47 Am Syrr Memph.

<sup>12</sup> *ελεος*, with M A B D F G 17 Am Memph. T. R. reads *ελεος*, with B K L 37 47; D P have *ελεος*.

<sup>13</sup> T. R. transposes verses 16 and 17, with K and some cursives; text M A B D F G P 17 37 47 Am Memph.

<sup>14</sup> Or 'constant.' See Rom. viii. 19 and *πρωτοκλητος*; but 'earnest' gives this idea here.

<sup>15</sup> The constant looking out that it should be so.

<sup>16</sup> Or 'the fruit of labour.'

<sup>17</sup> T. R. (not Stephens) reads 'For,' with a few cursives Theod.

<sup>18</sup> *εως* is left out by M D F G K L P 37 Am Syrr Theod. Theoph. Stephens; A B C 17 47 Memph have it.

<sup>19</sup> Literally 'et.' 'Progress and joy' go together, not 'progress, and joy in faith.'

<sup>20</sup> Or 'as to me.'



labouring together in \* the same conflict with the faith of the glad tidings; and not frightened in anything by the opposers, which is to them a demonstration of destruction, but of your \* salvation, and that from God; because to you has been given, as regards Christ, not only the believing on him but the suffering for him also, having the same conflict which ye have seen in me, and now hear of in me.

II. If then [there be] any comfort<sup>a</sup> in Christ, if any consolation of love, if any fellowship of [the] Spirit, if any bowels and compassions, fulfil my joy, that<sup>a</sup> ye may think the same thing, having the same love, joined in soul, thinking one thing; [let] nothing<sup>b</sup> [be] in the spirit of strife or vain glory, but, in lowliness of mind, each esteeming the other as more excellent than themselves; regarding<sup>c</sup> not each his own [qualities], but each those of others also. For let this mind be in you<sup>a</sup> which [was] also in Christ Jesus; who, subsisting in the form of God, did not esteem it an object of rapine<sup>d</sup> to be on an equality with God;<sup>e</sup> but emptied himself, taking a bondman's form, taking his place<sup>b</sup> in [the] likeness of men; and having been found in figure as a man, humbled himself,

becoming obedient even unto death, and [that the] death of [the] cross. Wherefore also God highly<sup>f</sup> exalted him; and granted him a<sup>a</sup> name, that which is above every name, that at the name of Jesus every knee should bow, of heavenly and earthly and infernal [beings], and every tongue confess that Jesus Christ [is] Lord to God [the] Father's glory.

So that, my beloved, even as ye have always obeyed, not as in my presence only, but now much rather in my absence, work out<sup>g</sup> your own salvation with fear and trembling, for it is God who works<sup>h</sup> in you both the willing and the working<sup>i</sup> according to [his] good pleasure. Do all things without murmurings and reasonings, that ye may be harmless and simple, irreproachable children of God in the midst of a crooked and perverted generation;<sup>j</sup> among whom ye appear<sup>k</sup> as lights in [the] world, holding forth [the] word of life, so as to be a boast for me in Christ's day, that I have not run in vain nor laboured in vain.<sup>l</sup> But if also I am poured out as a libation on the sacrifice and ministration of your faith, I rejoice, and rejoice in common with you all. In like manner do ye also rejoice, and rejoice with me. But I hope in [the] Lord Jesus

<sup>a</sup> T. R. reads "regard," with L (K) 37 (Syrr); text M A B C D F G P 17 47 A 6.

<sup>b</sup> Or "advantages."

<sup>c</sup> Or perhaps "be found amongst you."

<sup>d</sup> Or simply "esteem it rapine."

<sup>e</sup> I have no doubt all this is in contrast with the first Adam.

<sup>f</sup> Being made is wrong; it is "becoming," *synecdoche*, what he was not before.

<sup>g</sup> Or "has highly . . . and given."

<sup>h</sup> Or "the [or that] name which is," *Ac.* 1: 9; *2 Cor.* 12: 12; with M A B C 17; T. R. with D F G K L P 17 27 47 and most others omit *re*.

<sup>i</sup> *εργαζομαι*, "to work out into result."

<sup>j</sup> *εργαζομαι*, internal operation of power, though seen in results. I add the note lest the word in verse 12 should be supposed from the English to be the same.

<sup>k</sup> *Deut.* xxxii. 6, LXX.

<sup>l</sup> *δοξαζομαι*, "appear," used in the middle voice for rising or appearing of the heavenly bodies; so here with *εργαζομαι*, "lights."

<sup>m</sup> This is the other alternative from "coming and finding them walking well," as he had said.

<sup>n</sup> Or "nothing" may be in sense joined with "thinking," which precedes, leaving out "let," and "be."

to send Timotheus to you shortly, that I also may be refreshed, knowing how ye get on. For I have no one like-minded who will care with genuine feeling how ye get on. For all seek their own things, not the things of Jesus Christ.

But ye know the proof of him, that, as a child a father, he has served with me in the work of the glad tidings. Him therefore I hope to send immediately, as soon as I shall see how it goes with me; but I trust in [the] Lord that I myself also shall soon come; but I have thought it necessary to send to you Epaphroditus, my brother and fellow-workman and fellow-soldier, but your messenger and minister<sup>a</sup> to my need, since he had a longing desire after you all, and was distressed because ye had heard that he was sick; for he was also sick close to death,<sup>b</sup> but God had mercy on him, and not indeed on him alone, but also on me, that I might not have sorrow upon sorrow. I have sent him therefore the more diligently, that seeing him ye might again rejoice,<sup>c</sup> and that I might be the less sorrowful. Receive him therefore in [the] Lord with all joy, and hold such in honour; because for the sake of the work<sup>d</sup> he drew near even to death, venturing<sup>e</sup> his life that he might fill up what lacked in your ministration toward me.

III. For the rest, my brethren, re-

joice in [the] Lord; to write the same things to you, to me [is] not irksome, and for you safe. See to dogs, see to evil workmen, see to the concision. For see are the circumcision, who worship by [the] Spirit of God,<sup>a</sup> and boast in Christ Jesus, and do not trust in flesh. Though I have [my] trust even in flesh; if any other think to trust in flesh, I rather: as to circumcision, [I received it] the eighth day; of [the] race of Israel, of [the] tribe of Benjamin, Hebrew of Hebrews; as to [the] law, a Pharisee; as to zeal, persecuting the assembly; as to righteousness which [is] in [the] law, found<sup>b</sup> blameless; but what things were gain to me these I counted, on account of Christ, loss. But surely I count also all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all and count them to be filth, that I may gain Christ;<sup>c</sup> and that I may be found in him, not having my righteousness, which [would be]<sup>d</sup> on the principle of law, but that which is by faith of Christ, the righteousness which [is] of God through<sup>e</sup> faith, to know him; and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death, if any way I arrive at the resurrection from among [the] dead.<sup>f</sup> Not that I have already obtained [the prize], or

<sup>a</sup> A kind of official person in this service, *ἀποστολος* and *εὐαγγελιστης*.

<sup>b</sup> "Almost the same as dead," "all as one," or "in like manner to," the same word as in *Heb.* ii. 14, translated in the Authorized Version, "likewise." It is "like" too, but used as we use "like," "a like number," that is, "the same."

In Hebrew the object is not the essential sameness (that is expressed by *אשר* *עמו* *אשר*), but the similarity or sameness of the form and manner.

<sup>c</sup> Or "seeing him again ye might rejoice."

<sup>d</sup> T. R. with D E L 37, adds *εὐ* *καρτερῶ* "of Christ," others *καρτερῶ* only, with B F G; others again, *εὐ* *καρτερῶ*, "of the Lord," some "of God," thus evidencing an addition. C has neither, *καρτερῶ* M A P 17 47 Memph.

<sup>e</sup> T. R. reads "not consulting," with C K L P 17 27 47; text M A B D F G.

<sup>f</sup> T. R. reads "God in Spirit." The reading

was in question as early as Ambrose and Augustine. Augustine reads both. Ambrose, till the Benedictine edition, was given as reading *θεοῦ*, "serving God the Spirit." But they give *θεοῦ*, "serving the Spirit of God." The diplomatic evidence is in favour of *θεοῦ*, "who worship by the Spirit of God;" but I do not feel assured of its correctness. It has *θεοῦ*, but after all M is only an Alexandrian witness of the completed kind. But it is anything but a correct MS. In Revelation it is very incorrect indeed. D and P (in Tisch. M. S. L.) read *θεοῦ*, and so do A 8yrr.

<sup>a</sup> *συνεργον*.

<sup>b</sup> Or "have Christ for my gain."

<sup>c</sup> Or "that which is."

<sup>d</sup> *εἰς*, conditioned by.

<sup>e</sup> *ἡλικιωσεν* *εἰς* *εὐκαρπία*. T. R. with K L P 17 47 (Memph) Theod. Tacoph., reads *ἡλικιωσεν* *εἰς* *εὐκαρπία*.



am already perfected; but I pursue, if also I may get possession [of it], seeing that also I have been taken possession of by Christ [Jesus].  
 12 Brethren, I do not count to have got possession myself; but one thing—forgetting the things behind, and stretching out to the things before, I pursue, [looking] towards [the] goal, for the prize of the calling on high of God in Christ Jesus. As many therefore as [are] perfect, let us be thus minded; and if ye are any otherwise minded, this also God shall reveal to you. But whereto we have attained, [let us] walk in the same steps.<sup>a</sup> Be imitators [all] together of me, brethren, and fix your eyes on those walking thus as you have us for a model; (for many walk of whom I have told you often, and now tell you even weeping, that they [are] the enemies of the cross of Christ: whose end [is] destruction, whose God [is] the belly, and [their] glory in their shame, who mind earthly things;) for our commonwealth<sup>b</sup> has its existence in [the] heavens, from which also we await the Lord Jesus Christ [as] Saviour, who shall transform our body of humiliation into conformity<sup>c</sup> to his body of glory, according to the working of [the] power which he has even to subdue all things to himself.  
 IV. So that, my brethren, beloved and longed for, my joy and crown,

<sup>a</sup> I judge 46 to be the condition in virtue of which he expected the result, as in Rom. v. 12, as translated. Authorized Version: others translate here 'for which,' as Auth. Ver., 'whereunto.' It is not 'I also.' 'He would get possession of,' but 'also he had been taken possession of.'  
<sup>b</sup> Many copies leave out 'Jesus' with B D F G 17; M A K L P 37 47 Am Memph. have it.  
<sup>c</sup> T. R. reads 'let us walk by the same rule, and be of the same mind.' A corrector of B and the old Latin read as in T. R., with (D) K L P 37 47 Syrr. reads *et alios sequi*. F G add *et vobis* *sequi* only, and read *sequebantur*. D F G 37 transpose the two clauses. Text M A B 17 Memph.  
<sup>d</sup> 'Commonwealth' does not at all satisfy me, but 'citizenship' is a somewhat different word. 'Conversation' is wrong, though it be a practical consequence. It is 'associations of life,' as, 'I am born an Englishman.'

thus stand fast in [the] Lord, beloved. I exhort Euodia, and exhort Syntyche, to be of the same mind in [the] Lord; yea,<sup>a</sup> I ask thee also, true yokefellow, assist them; who<sup>b</sup> have contended along with me in the glad tidings, with Clement also, and my other fellow-labourers, whose names [are] in [the] book of life.  
 Rejoice in [the] Lord always: again I will say, Rejoice. Let your gentleness<sup>c</sup> be known of all men. The Lord [is] near. Be careful about nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to<sup>d</sup> God; and the peace of God, which surpasses every understanding, shall guard your hearts and your thoughts by Christ Jesus. For the rest, brethren, whatsoever things [are] true, whatsoever things [are] noble,<sup>e</sup> whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] amiable, whatsoever things [are] of good report; if [there be] any virtue and if any praise, think on these things. What ye have both learned, and received, and heard, and seen in me, these things do; and the God of peace shall be with you. But I rejoiced in [the] Lord greatly, that now however at length ye have revived your thinking of me, though surely<sup>f</sup> ye did also think [of me], but I lacked opportunity. Not that I speak as regards privation, for as to me I

<sup>a</sup> T. R. reads 'That it might be confirmed,' adding *et in yocibus suis*, with E K L P 17 37 47 Syrr. M A B D F G Am Memph. *et* omit.  
<sup>b</sup> T. R. reads 'and' for 'yea,' with a corrector.  
<sup>c</sup> Or 'those (women) who.'  
<sup>d</sup> *circum*, who are such as have.  
<sup>e</sup> Or 'moderation,' not insisting on right, 'mildness.'  
<sup>f</sup> *epistolis suis*: 'before.' They were to address their requests to him.  
<sup>g</sup> Or 'venerable.'  
<sup>h</sup> 46 I have translated 'though surely' as being the sense. It is still the conditional dative after *et* as previously, and in Rom. v. 12, as in French, *bien entendu que*. It qualifies the apparent reproach of the apostle that they had revived their thinking of him: 'I say that ye have begun again; but I do not mean ye did not think of me, only ye had no good occasion to shew it.'

have learnt in those circumstances in which I am, to be satisfied in myself. I know both<sup>a</sup> how to be abased and I know how to abound. In everything and in all things I am initiated both to be full and to be hungry, both to abound and to suffer privation. I have strength for all things in him<sup>b</sup> that gives me power. But ye have done well in taking part in my affliction. And know also ye, O Philippians, that in [the] beginning of the gospel, when I came<sup>c</sup> out of Macedonia, no assembly communicated [anything] to me in [the] way of giving and receiving save ye alone; for<sup>d</sup> also in Thessalonica once and even twice ye sent to me for my need. Not that I seek

<sup>a</sup> T. R. reads *et* for *sed*, with a few cursives.  
<sup>b</sup> T. R. reads 'in Christ,' with E F G K L P 37 47 Syrr. text M A B D 17 Am Memph.  
<sup>c</sup> Or 'had come out of Macedonia.'  
<sup>d</sup> Or 'that.'  
<sup>e</sup> In Greek there is an emphatic article, 'the glory,' the due divine glory, which cannot be given in English. If 'the glory' were said, it

gift, but I seek fruit abounding to your account. But I have all things in full supply and abound; I am full, having received of Epaphroditus the things [sent] from you, an odour of sweet savour, an acceptable sacrifice, agreeable to God. But my God shall abundantly supply all your need according to his riches in glory in Christ Jesus. But to our God and Father [be] glory to the ages of ages. Amen.  
 Salute every saint in Christ Jesus. The brethren who [are] with me salute you. All the saints salute you, and specially those of the household of Caesar. The grace of the Lord Jesus Christ [be] with your spirit.<sup>a</sup> Amen.<sup>b</sup>

would in English rather mean the glory of that of which he had been speaking.  
<sup>a</sup> T. R. reads 'our,' with D P Memph. M A B F G K L 17 37 47 Am omit *pace*.  
<sup>b</sup> T. R. reads 'with you all,' with K L 37 Syrr. text M A B D F G P 17 47 Am Memph.  
<sup>c</sup> M A D K L P 17 37 Am Syrr. Memph. have 'Amen.' B F G 47 omit.

## EPISTLE TO THE COLOSSIANS.

I. Paul, apostle of Christ Jesus,<sup>a</sup> by God's will, and Timotheus the brother, to the holy and faithful brethren in Christ which [are] in Colosse.<sup>b</sup> Grace to you and peace from God our Father [and Lord Jesus Christ].  
 We give thanks to the God and Father of our Lord Jesus Christ con-

tionally [when] praying for you. Having heard of your faith in Christ Jesus, and the love which ye have towards all the saints, on account of the hope which [is] laid up for you in the heavens; of which ye heard before in the word of the truth of the glad tidings, which are come to

<sup>a</sup> T. R. with D E 37 47 and others, reads 'Jesus Christ,' text M A B F G L P 17 Am Memph.  
<sup>b</sup> T. R. reads 'Colosse,' with M B D F G L Am Memph. Theod. and Theoph. A has 'Colosse' in the title, but is wanting in the text. B has *et* in the title, corrected into *et*. D has *Kolosensis* in text, and so also in title, with M B D F G L. Stephens has *Kolosensis* in text, with K P 17 37 Syrr. Theod. Both forms are as old as Hieronymus.  
<sup>c</sup> The words 'and Lord Jesus Christ' are doubtful. B D K L 17 Am Syrr. omit; M A C P

G (P order different) 37 47 Memph. insert. Theod. has the words. Theoph. and other fathers expressly say that 'Christ' is properly left out.  
<sup>d</sup> Some omit 'and,' with B C Syrr. Memph. In this case in English we must read 'God [the] Father.' Some have 'the,' with D F G. See chap. iii. 17. B has *et* *semper* in both.  
<sup>e</sup> Or '... Christ, continually praying for you.' Verse 8 proves this very probably to be the true sense.  
<sup>f</sup> T. R. has not *et* *semper* in text, omitting with K L, and adding *et*. B has rather, text M A C D F G P 17 37 47 Am Memph.



you, as [they are] in all the world, [and<sup>6</sup>] are bearing fruit and growing,<sup>7</sup> even as also among you, from the day ye heard [them<sup>1</sup>] and knew indeed the grace of God in truth:<sup>8</sup> even as ye learned<sup>9</sup> from Epaphras, our beloved fellow bondman, who is a faithful minister<sup>1</sup> of Christ for you, who has also manifested to us your love in [the] Spirit.<sup>10</sup> For this reason we also, from the day we heard [of your faith and love<sup>11</sup>], do not cease praying and asking for you, to the end that ye may be filled with the full knowledge of his will, in all wisdom and spiritual understanding, [so as] to walk worthily of the Lord unto all well-pleasing, bearing fruit in every good work, and growing by<sup>12</sup> the true knowledge<sup>13</sup> of God; strengthened with all power according to the might of his glory unto all endurance and long-suffering with joy; giving thanks to the Father, who has made us fit for sharing the portion of the saints in light, who has delivered us from the authority of darkness, and translated [us] into the kingdom of the Son of his love: in whom we have redemption,<sup>14</sup> the forgiveness of sins; who is image of the invisible God, firstborn of all creation;<sup>15</sup> because

by<sup>16</sup> him were created all things,<sup>17</sup> the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: all things<sup>18</sup> have been created by<sup>19</sup> him and for<sup>20</sup> him. And he<sup>21</sup> is before all, and all things subsist together by him. And he<sup>22</sup> is the head of the body, the assembly; who is [the] beginning, firstborn from among the dead, that he<sup>23</sup> might have the first place in all things: for in him all the fulness [of the Godhead<sup>24</sup>] was pleased to dwell, and by<sup>25</sup> him to reconcile all things to itself, having made peace by the blood of his cross—by him, whether the things on the earth or the things in the heavens. And you, who once were alienated and enemies in mind by wicked works, yet now has it reconciled in the body of his flesh through death; to present you holy and unblamable and irreproachable<sup>26</sup> before it, if indeed ye abide in the<sup>27</sup> faith founded and firm, and not moved away from the hope of the glad tidings, which ye have heard, which have been proclaimed in the whole creation<sup>28</sup> which [is] under heaven, of which I Paul became minister.<sup>29</sup> Now,<sup>30</sup> I rejoice in<sup>31</sup> sufferings for

\* A B C D F 17 Memph omit; F G K L 37 47 Am Syrr insert.  
\* T. R. omits 'and growing,' with K and others; A B C D F G L P 17 37 47 Am Syrr Memph insert.  
\* These may be left out and 'heard' referred also to the *apostles*, 'the grace of God in truth.'  
\* T. R. adds 'also,' with E K L 37 47 and others; A B C D F G P 17 Am Memph omit.  
\* Or 'servant, *subservient*.  
\* See verse 4 for the words inserted in brackets.  
\* T. R. adds *basileus*, 'readiness' for you to walk, with E K L P 47; A B C D F G P 17 37 Memph omit.  
\* T. R. reads 'into,' with K L 37 and many others; text A B C D F G P 17 (47) Am.  
\* Or 'full knowledge,' *epignosis*.  
\* T. R. adds 'by his blood,' with some cursives.  
\* See verse 23 for 'creation,' *ariste*.  
\* *ex*, in the power of whose person. He was the one whose intrinsic power characterised the creation. It exists as his creature.  
\* All things looked at as a whole: 'the all things,' *ta panta*.

\* *do*, the instrumental power.  
\* *ex*, 'for.' Thus *ex*, *do*, *ex*, the characteristic power, active instrument, and end.  
\* *ariste*.  
\* I add '[of the Godhead]' from II. 9, as it makes the 'it' in verses II. 12 less harsh.  
\* *do*. See verse 18, and note.  
\* *epi*, 'one against whom no charge can be brought.'  
\* Or 'in faith,' that is, full assurance of heart in the gospel.  
\* *ariste* is used either of 'the creation,' or abstractedly of 'the creature' as such; once for 'ordinance,' I Peter II. 13. Thus, in verse 15, it is not of each individual as such, but of everything called *ariste* in its nature (compare Heb. ix. 11). 'Creature' individually is *ariste*. T. R. adds the article *ex* before *ariste*, with E K L P 47; A B C D F G P 17 37 omit.  
\* He had previously become minister, or servant (ver. 23); he was now in prison, but rejoicing in suffering.  
\* T. R. reads 'my sufferings,' with 47 and cursives; text A B C D F G K L P 17 37 Am Memph.

you, and I fill up<sup>32</sup> that which is behind of the tribulations of Christ in my flesh, for his body, which is the assembly; of which I<sup>33</sup> became minister, according to the dispensation of God which [is] given me towards you to complete the word of God, the mystery which [has been] hidden from ages and from generations, but has now been made manifest to his saints; to whom God would make known what are the riches of the glory of this mystery among the nations, which is Christ in you the hope of glory: whom we announce, admonishing every man, and teaching every man, in all wisdom, to the end that we may present every man perfect in Christ.<sup>34</sup> Whereunto also I toil, combating according to his working, which works in me in power.  
II. For I would have you know what combat I have for you, and those in Laodicea, and as many as have not seen my face in flesh; to the end that their hearts may be encouraged, being united together in love, and unto all riches of the full assurance of understanding, to [the] full knowledge of the mystery of God;<sup>35</sup> in which are hid all the treasures of wisdom and of knowledge. And I say this to the end that no one<sup>36</sup> may delude you by persuasive speech. For if indeed in the flesh I am absent, yet I am with you in spirit, rejoic-

ing and seeing your order, and the firmness of your faith in Christ. As therefore ye have received the Christ, Jesus the Lord, walk in him, rooted and built up<sup>37</sup> in him, and assured<sup>38</sup> in the faith, even as ye have been taught, abounding in it<sup>39</sup> with thanksgiving. See that there be no one who shall lead you<sup>40</sup> away as a prey through philosophy and vain deceit, according to the teaching of men, according to the elements of the world, and not according to Christ. For in him dwells all the fulness of the Godhead bodily; and ye are complete<sup>41</sup> in him, who is the head of all principality and authority, in whom also ye have been circumcised with circumcision not done by hand, in the putting off of the body<sup>42</sup> of the flesh, in the circumcision of the Christ; buried with him in baptism, in which<sup>43</sup> ye have been also raised with [him] through faith of the working of God who raised him from among the dead. And you, being dead in offences and in the uncircumcision of your flesh, he has quickened together with him, having forgiven us<sup>44</sup> all the offences; having effaced<sup>45</sup> the handwriting<sup>46</sup> in ordinances which [stood out] against us, which was contrary to us, he has taken it also out of the way, having nailed it to the cross; having spoiled<sup>47</sup> principalities and authorities, he

\* *anastasis*; the *an-* refers to what lacked as yet; not 'in his turn' as a person, in what is yet lacking. See Meyer, *in loco*, or, for the English reader, Alford or Hilcott.  
\* I is emphatic.  
\* T. R. adds 'Jesus,' with E K L P 37 47 Am Memph; A B C D F G P 17 omit.  
\* T. R. adds 'and of the Father and of Christ,' with E K L and others; B adds *apostolus* only; A C adds *apostolus* *apostolus*, A C adding also *res* before *apostolus*; text D<sup>3</sup> P 37.  
\* T. R. reads 'lest any one,' with K L 47; text A B C D P 17 37.  
\* Rooted' is the perfect participle, what had been done and continued 'built up' present or continuous. Perhaps we might say 'being built up'.  
\* Or 'confirmed'.  
\* Some omit 'in it,' reading 'abounding in thanksgiving,' with A C 17 27 47 Am Memph; B K L (P) Syrr have it. P omits 'in thanks-

giving'.  
\* 'You' is emphatically put; but the verb 'be' is in the future, implying present danger more than possibility.  
\* Or 'filled full,' referring to all fulness being in him. The fulness or completeness of the Godhead is in Christ, as towards us; and we, as towards God, are complete in him. Note here 'Godhead' is *doctus*, not *doctus*—Godhead in the absolute sense, not merely divine in character.  
\* T. R. adds 'of the sins,' with K L 37 47 and others Syrr; A B C D F G P 17 Am Memph omit.  
\* Or 'in whom'.  
\* T. R. (not Stephens) reads 'you,' with L P 37 Am.  
\* Used for annulling a decree of law.  
\* Handwriting, obligation to which a man is subject by his signature.  
\* *anastasis*. This word has raised questions, being generally applied to things, gar-



fair, knowing that ye also have a Master in [the] heavens.

<sup>2</sup> Persevere in prayer, watching in it with thanksgiving; praying at the same time for us also, that God may open to us a door of the word to speak the mystery of Christ, on account of which also I am bound, to the end that I may make it manifest as I ought to speak.

<sup>3</sup> Walk in wisdom towards those without, redeeming opportunities.<sup>4</sup> [Let] your word [be] always with grace, seasoned with salt, [so as] to know how ye ought to answer each one.

<sup>5</sup> Tychicus, the beloved brother and faithful minister and fellow-bondman in [the] Lord, will make known to you all that concerns me; whom I have sent to you for this very purpose, that he might know your state,<sup>6</sup> and that he might encourage your hearts:<sup>7</sup> with Onesimus, the faithful and beloved brother, who is [one] of you. They shall make known to you everything here.

<sup>8</sup> Aristarchus my fellow-captive salutes you, and Mark, Barnabas's

cousin, concerning whom ye have received orders, (if he come to you, receive him,) and Jocus called Justus, who are of the circumcision. These

[are the] only fellow-workers for the kingdom of God who<sup>9</sup> have been a consolation to me. Epaphras, who is [one] of you, [the] bondman of Christ Jesus,<sup>10</sup> salutes you, always combating earnestly for you in prayers, to the end that ye may stand perfect and complete<sup>11</sup> in all [the] will<sup>12</sup> of God. For I bear him witness that he labours<sup>13</sup> much for you, and them in Laodicea, and them in Hierapolis. Luke, the beloved physician, salutes you, and Demas. Salute the brethren in Laodicea, and Nymphas, and the assembly which [is] in his<sup>14</sup> house.

<sup>15</sup> And when the letter has been read among you, cause that it be read also in the assembly of Laodiceans, and that ye also read that from Laodicea.

<sup>16</sup> And say to Archippus, Take heed to the ministry which thou hast received in [the] Lord, to the end that thou fulfil it. The salutation by the hand of me Paul. Remember my bonds. Grace [be] with you.<sup>17</sup>

as T. R. The first means rather 'fully assured,' *ἐν παντί ὁλοκαρῶς*. Literally 'in every will of God,' everything that is such.

<sup>10</sup> T. R. reads 'has much zeal,' with K L 17 37 47 Syrr; some D F G; some A B C P; 'laboured' Am Memph.

<sup>11</sup> A C P 17 47 read 'their.'

<sup>12</sup> T. R. adds 'Amen,' with D K L P 37 47 Am Syrr Memph; A B C F G 17 omit.

<sup>4</sup> See Eph. v. 16, and note.  
<sup>5</sup> The reading is a little uncertain. Some copies have 'ye may know our,' but I doubt not T. R. is right. So the versions.  
<sup>6</sup> *ἵνα γινώσκῃτε*, 'who are such as have been.'  
<sup>7</sup> T. R. omits 'Jesus,' with D F G K 47 Syrr.  
<sup>8</sup> A B C L 17 37 Am Memph insert.  
<sup>9</sup> A B C D F G 17 read *καὶ Ἀπολλωνίου*. E K L P 37 47 Am Syrr Theod. and Theoph.

## FIRST EPISTLE TO THE THESSALONIANS.

I. Paul and Silvanus and Timothy to the assembly of Thessalonians in God [the] Father and [the] Lord Jesus Christ. Grace to you and peace.<sup>2</sup>

<sup>1</sup> Many authorities add 'from God our Father and [the] Lord Jesus.' A (C, from the space) D K L P 17 37 and several others Memph have

<sup>2</sup> We give thanks to God always for you all, making mention of you<sup>3</sup> at our prayers, remembering unceasingly your work of faith, and labour of love, and enduring constancy of

the words. B F G 47 and others Am Syrr not.  
<sup>3</sup> A B 17 Am omit 'of you.' C D F G K L P 37 47 have *ὑμῶν*.

hope of our Lord Jesus Christ, before our God and Father; knowing, brethren beloved by God, your election.

<sup>4</sup> For our glad tidings were not with you<sup>5</sup> in word only, but also in power, and in [the] Holy Ghost, and in much assurance; even as ye know what we were among you for your sakes: and ye became our imitators and of the Lord, having accepted the word in much tribulation with joy of [the] Holy Ghost, so that ye became models<sup>6</sup> to all that believe in Macedonia and in Achaia: for the word of the Lord sounded out from you, not only in Macedonia and Achaia, but<sup>7</sup> in every place your faith which [is] towards God has gone abroad, so that we have no need to say anything; for they themselves relate concerning us what entering in we had to you, and how ye turned to God from idols to serve a living and true God, and to await his Son from the heavens, whom he raised from among the<sup>8</sup> dead, Jesus, our deliverer from the coming wrath.

II. For ye know yourselves, brethren, our entering in which [we had] to you, that it has not been in vain; but, having<sup>9</sup> suffered before and been insulted, even as ye know, in Philippi, we were bold in our God to speak unto you the glad tidings of God with much earnest striving.<sup>10</sup> For our exhortation [was] not of deceit, nor of uncleanness, nor in guile; but even as we have been approved of God to have the glad tidings entrusted to us, so we speak; not as pleasing men, but God, who proves

our hearts. For we have not at any time been [among you] with flattering discourse, even as ye know, nor with a pretext for covetousness, God [is] witness; nor seeking glory from men, neither from you nor from others, when we might have been a charge as Christ's apostles; but have been gentle in the midst of you, as a nurse would cherish her own children. Thus, yearning over you, we had found our delight in having imparted to you not only the glad tidings of God, but our own lives also, because ye had become beloved of us. For ye remember, brethren, our labour and toil: working night and day, not to be chargeable to any one of you, we have preached to you the glad tidings of God. Ye [are] witnesses, and God, how piously and righteously and blamelessly we have conducted ourselves with you that believe: as ye know how, as a father his own children, we used to exhort each one of you, and comfort and testify, that ye should walk worthy of God, who calls<sup>11</sup> you to his own kingdom and glory. And<sup>12</sup> for this cause we also give thanks to God unceasingly that, having received [the] word of [the] report of God by us, ye accepted, not men's word, but, even as it is truly, God's word, which also works in you who believe. For ye, brethren, have become imitators of the assemblies of God which are in Judea in Christ Jesus; for ye also have suffered the same things of your own countrymen as also they of the Jews, who have both slain the Lord Jesus and

<sup>1</sup> Or 'brought to you,' *ἐπειδή*, a word as usually impossible to translate: 'took place.' It is passive, and followed by *εἰς*, giving the sense of motion up to: 'were not with you' implies they had not been before and were now come, and so gives the force of *εἰς* and *ἐπειδή*.

<sup>2</sup> Some read 'a model,' with B D 17 47 Am Memph. T. R. has 'models,' with A C F G K L P 37.

<sup>3</sup> T. R. omits *εἰς*, with K L 37 47 Memph: text A B C D F G P 17 Am. In verse 8, B 17 37 47 Memph omit *εἰς* before *ἄγγελος*.

<sup>4</sup> T. R., with E K L 47, adds 'also.'

<sup>5</sup> T. R. omits 'the,' with A C K; A B D F G L P 17 37 47 have it.

<sup>6</sup> T. R. adds 'also' ('even'), *καὶ*, with some cursives.

<sup>7</sup> T. R. adds 'for,' with E K L 37 47 and others; A B D F G H P 17 Am Syrr Memph omit.

<sup>8</sup> Or 'the God who calls you,' *ὁ θεὸς ὁ καλεῖ ὑμᾶς*; but neither gives exactly the Greek, because 'of God who calls' makes God stand by Himself as such; and 'the God who calls' makes the calling too distinctive, so that, but for other reasons, one might think there was another God, and adds the calling quality.

<sup>9</sup> T. R. omits 'and,' with D F G H K L and all cursives Am; A B F Memph insert.



the<sup>10</sup> prophets, and have driven us out by persecution, and do not please<sup>11</sup> God, and [are] against all men, forbidding us to speak to the nations that they may be saved, that they may fill up their sins always: but wrath has come upon them to the uttermost.

<sup>12</sup> But we, brethren, having been bereaved of you and separated<sup>13</sup> for a little moment in person, not in heart, have used more abundant diligences to see your face with much desire; wherefore we have desired to come to you, even I Paul, both once and twice, and Satan has hindered us. For what [is] our hope, or joy, or crown of boasting? [are] not ye also<sup>14</sup> before our Lord Jesus<sup>15</sup> at his coming? for ye are our glory and joy.

III. Wherefore, being no longer able to refrain ourselves, we thought good<sup>16</sup> to be left alone in Athens, and sent Timothy, our brother and fellow-workman under God<sup>17</sup> in the glad tidings of Christ, to confirm you and encourage [you]<sup>18</sup> concerning your faith, that no one might be moved by these

afflictions. (For yourselves know that<sup>19</sup> we are set for this; for also, when we were with you, we told you beforehand we are about to be<sup>20</sup> in tribulation, even as also it came to pass, and ye know.) For this reason I also, no longer able to refrain myself, sent to know your faith, lest perhaps the tempter had tempted you and our labour should be come to nothing. But Timothy having just come<sup>21</sup> to us from you, and brought to us the glad tidings of your faith and love, and that ye have always good remembrance of us,<sup>22</sup> desiring much to see us, even as we also you; for this reason we have been comforted in you,<sup>23</sup> brethren, in all our distress and tribulation,<sup>24</sup> through your faith, because now we live if ye stand firm in [the] Lord. For what thanksgiving can we render to God for you, for all the joy wherewith we rejoice on account of you before our God, night and day beseeching exceedingly to the end that we may see your face, and perfect what is lacking in your faith? But our God and Father himself<sup>25</sup> and our Lord Jesus<sup>26</sup>

<sup>10</sup> T. R. reads 'their own,' with K L 37 47; M A B D F G P 17 Am. Memph. omit.

<sup>11</sup> I have added 'separated,' to express the somewhat emphatic reiteration of  $\alpha\epsilon\iota$  in the Greek.

<sup>12</sup> Or 'is it not even so?'  
<sup>13</sup> T. R. adds 'Christ,' with F G L 27 47 and others Memph.; M A B D K P 17 Am. Syrr. omit.

<sup>14</sup> The reading is perplexed. But I suppose it is either 'our brother, and fellow-workman under God,'  $\alpha\epsilon\iota\sigma\psi\alpha\iota\tau\epsilon\sigma\theta\epsilon\iota\varsigma\ \kappa\alpha\iota\ \theta\epsilon\upsilon\sigma\tau\alpha\iota$ , or 'our brother and minister of God.' Some simply leave out  $\alpha\epsilon\iota\sigma\psi\alpha\iota\tau\epsilon\sigma\theta\epsilon\iota\varsigma$ . M A P have  $\alpha\epsilon\iota\sigma\psi\alpha\iota\tau\epsilon\sigma\theta\epsilon\iota\varsigma\ \kappa\alpha\iota\ \theta\epsilon\upsilon\sigma\tau\alpha\iota$ , omitting  $\alpha\epsilon\iota\sigma\psi\alpha\iota\tau\epsilon\sigma\theta\epsilon\iota\varsigma$ . B reads  $\alpha\epsilon\iota\sigma\psi\alpha\iota\tau\epsilon\sigma\theta\epsilon\iota\varsigma\ \kappa\alpha\iota\ \theta\epsilon\upsilon\sigma\tau\alpha\iota$ , leaving out  $\alpha\epsilon\iota\sigma\psi\alpha\iota\tau\epsilon\sigma\theta\epsilon\iota\varsigma$ , as well as  $\alpha\epsilon\iota\sigma\psi\alpha\iota\tau\epsilon\sigma\theta\epsilon\iota\varsigma$  and  $\theta\epsilon\upsilon\sigma\tau\alpha\iota$ . C fails us here; so that we have for  $\alpha\epsilon\iota\sigma\psi\alpha\iota\tau\epsilon\sigma\theta\epsilon\iota\varsigma$ , R and D (Gr. and Lat.), for  $\alpha\epsilon\iota\sigma\psi\alpha\iota\tau\epsilon\sigma\theta\epsilon\iota\varsigma$ , M A P Am. I have given it as in (B) D. If any prefer M A P the choice and authorities are there. Alf. Lommers III. Griech. Tisch. De Wette have as in text.

<sup>15</sup> T. R. adds a second 'you' in text, with K L and others; M A B D F G P 17 37 47 Am. Memph. omit.

<sup>16</sup> Very competent critics, beginning with Bengel, would translate here 'we are to be,' that is, such is the lot of Christians; but  $\epsilon\upsilon\phi\alpha\iota\sigma\tau\alpha\iota$ , 'told you beforehand,' seems to make it applicable to the Thessalonians. Both may be joined, and I suspect were in the apostle's mind; but it is added in verse 3, and not the repetition of it.

<sup>17</sup> Or 'But now, Timothy having come,'  $\alpha\epsilon\iota$ .

But I doubt that  $\alpha\epsilon\iota$  has ever the semi-inferential force of  $\epsilon\upsilon\phi\alpha\iota\sigma\tau\alpha\iota$ .

<sup>18</sup> Or 'have good remembrance of us, always desiring much to see.'

<sup>19</sup>  $\alpha\epsilon\iota$  I believe here, and in 2 Cor. vii. 7, is the occasion. The  $\epsilon\upsilon\phi\alpha\iota\sigma\tau\alpha\iota$  with a dative, with the force of a condition, or circumstance, which gives an occasion, not the cause;  $\epsilon\upsilon\phi\alpha\iota\sigma\tau\alpha\iota$ . It is the same structure as  $\epsilon\upsilon\phi\alpha\iota\sigma\tau\alpha\iota\ \kappa\alpha\iota\ \theta\epsilon\upsilon\sigma\tau\alpha\iota$ , not here strictly a condition, nor 'in spite of,' nor merely 'in reference to,' but still with the sense of occasion. We say 'it was the occasion of his doing so,' 'the occasion failed,' 'he had no occasion,' but also 'on this occasion,' and that is the force, with the same difference, of  $\alpha\epsilon\iota$  here. So  $\epsilon\upsilon\phi\alpha\iota\sigma\tau\alpha\iota\ \kappa\alpha\iota\ \theta\epsilon\upsilon\sigma\tau\alpha\iota$ , verse 2. We can say 'for perhaps there, but it is the occasion of his thanksgiving; his thanksgiving was conditional; that was necessary to it as a condition precedent.'

<sup>20</sup> T. R. reads 'tribulation and distress,' with K L and others Theod.; text M A B D F G P 17 37 47 Am. Syrr.

<sup>21</sup> Or 'but may God himself and our Father,' but this, closely examined, is unsatisfactory; they might be two, whereas the one article in Greek unites 'God and Father' to one person, without necessarily referring 'our' to more than Father. 'Now may himself [who is] God and our Father.'

<sup>22</sup> T. R. adds 'Christ,' with E F G K L and others 37 47 Syrr. Memph.; M A B D 17 Am. omit.

<sup>23</sup> direct<sup>24</sup> our way to you. But you<sup>25</sup> may the Lord make to exceed and abound in love toward one another, and toward all, even as we also towards you, in order to the confirming of your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus<sup>26</sup> with all his saints.

IV. For the rest, then, brethren, we beg you and exhort you in [the] Lord Jesus, even as ye have received from us how ye ought to walk and please<sup>27</sup> God, even as ye also do walk,<sup>28</sup> that ye would abound still more. For ye know what charges we gave you through the Lord Jesus. For this is [the] will<sup>29</sup> of God, [even] your sanctification, that ye should abstain from fornication; that each of you know how to possess<sup>30</sup> his own vessel in sanctification and honour, (not in passionate desire, even as the nations who know not God,) not overstepping the rights of and wronging his brother in the matter,<sup>31</sup> because

the Lord [is] the avenger of all these things, even as we also told you before, and have fully testified. For God has not called us to 'unclean-ness, but in sanctification.' He therefore that [in this] disregards [his brother], disregards, not man, but God, who has given also his Holy Spirit to you.<sup>32</sup>

<sup>33</sup> Now concerning brotherly love ye have no need that we should write to you, for ye yourselves are taught of God to love one another. For also ye do this towards all the brethren in the whole of Macedonia; but we exhort you, brethren, to abound still more, and to seek earnestly to be quiet and mind your own affairs, and work with your [own] hands, even as we charged you, that ye may walk reputably towards those without, and may have need of no one.<sup>34</sup>

<sup>35</sup> But we<sup>36</sup> do not wish you to be ignorant, brethren, concerning them that are fallen asleep, to the end that ye be not grieved even as also the

<sup>24</sup> It is well to remark here that 'direct' in Greek is in the singular; God the Father and Christ the Lord forming, so to speak, one in the thought of the apostle's mind, though, personally, clearly distinguished.

<sup>25</sup> You' is in contrast with 'our . . . to you.'

<sup>26</sup> T. R. adds 'Christ,' with F G L 17 Syrr. Memph.; M A B D K P 37 47 Am. omit.

<sup>27</sup> I do not say 'to please,' because then please God would be a distinct object. Here it is 'rather to walk as to please.' The point is, what is the way (or  $\epsilon\upsilon\phi\alpha\iota\sigma\tau\alpha\iota$ ) to please him, but that it ought to be an object, however true that may be. Here it is assumed.

<sup>28</sup> T. R. omits 'even as ye also do walk,' with K L 47 and most others; M A B D F G P 17 37 Am. Memph. insert.

<sup>29</sup> The article is not before  $\theta\epsilon\omega\varsigma$ , 'will,' in Greek, and the force much increased thereby. It is before  $\theta\epsilon\omega\varsigma$ . It is not merely the fact that God wills so, but it is a matter of God's will. God is looked at as a person in authority (not merely a divine being), but the will is looked at characteristically, not merely as a fact that He so wills. This is of such a character that God Himself wills it.

<sup>30</sup> 'Possess.' It is alleged that  $\epsilon\upsilon\phi\alpha\iota\sigma\tau\alpha\iota$  means 'acquire,' not 'possess.' No doubt it is its force, the perfect tense giving it the force of possession. What I possess myself of, I possess when the action is complete and permanent. But it is not, I think, exactly 'acquire,' but 'to get into possession,' or 'come into possession of,' the difference being great in moral things. Thus Luke xxi. 12, and xviii. 12, so Sirach ii. 29. You

cannot say 'acquire his soul by patience.' We do say 'self-possession,' yet it is an active state. But 'keep,' 'preserve,' is a kindred sense undoubtedly used in the LXX; Sirach xiii. 22,  $\epsilon\upsilon\phi\alpha\iota\sigma\tau\alpha\iota\ \kappa\alpha\iota\ \theta\epsilon\upsilon\sigma\tau\alpha\iota$ , 'keep faith with one's neighbour.'

So Iysias, quoted by Kypke. Sirach vi. 7 does not apply, nor Xenophon; but Demosthenes seems to use it. This is not the place to discuss the use of  $\epsilon\upsilon\phi\alpha\iota\sigma\tau\alpha\iota$ , but certainly verse 5 and  $\alpha\epsilon\iota$ , before  $\alpha\epsilon\iota\sigma\psi\alpha\iota\tau\epsilon\sigma\theta\epsilon\iota\varsigma$ , verse 6, seems to exclude the taking it to mean wife. I reject the sense of acquiring, and take that of possessing and preserving. His remark,  $\alpha\epsilon\iota\sigma\psi\alpha\iota\tau\epsilon\sigma\theta\epsilon\iota\varsigma$ , may refer to the force of the spirit, which is used for possessing, like the perfect. Another use of  $\epsilon\upsilon\phi\alpha\iota\sigma\tau\alpha\iota$  is in take or have a wife, and, I apprehend, to be conversant with places and things.

See Schleiermacher. 'His own' may well be taken in reference to his brother.

<sup>31</sup> A euphemism for intercourse with a female, as his wife or another's.

<sup>32</sup>  $\epsilon\upsilon\phi\alpha\iota\sigma\tau\alpha\iota$ , the characterizing condition.

<sup>33</sup> Or 'holiness,' as in Rom. vi. 19, 22,  $\epsilon\upsilon\phi\alpha\iota\sigma\tau\alpha\iota$ . But 'sanctification' is used in English for the result as well as the activity which produces it. Compare verses 5, 6 and the note on 1 Cor. i. 30.

<sup>34</sup> T. R. reads 'us,' with A and many cursives; text M B D F G H K L 17 37 47 Am. Syrr. Memph.

<sup>35</sup> Many leave out 'own,' with B D F G 47 Am. Syrr.; M has it, with A K L 17 37.

<sup>36</sup> Or 'nothing.'

<sup>37</sup> T. R. reads 'I do not,' with 47 and other cursives Syrr. Memph.; text M A B D F G K L 17 37 Am.



<sup>14</sup> rest who have no hope. For if we believe that Jesus has died and has risen again, so also God will bring with him those who have fallen asleep through Jesus. (For this we say to you in [the] word of [the] Lord, that we, the living, who remain to the coming of the Lord, are in no way to anticipate<sup>a</sup> those who have fallen asleep; for the Lord himself, with an assembling shout, with archangel's voice and with trumpet of God, shall descend from heaven; and the dead in Christ shall rise first; then we, the living who remain, shall be caught up together with them in [the] clouds, to meet the Lord in [the] air; and thus we shall be always with [the] Lord. So encourage one another with these words.) (V.) But concerning the times and the seasons, brethren, ye have no need that ye should be written to, for ye know perfectly well yourselves, that the day of [the] Lord so comes as a thief by night. <sup>2</sup> When they may say, <sup>3</sup> Peace and safety, then sudden destruction comes upon them, as travail upon her that is with child; and <sup>4</sup> they shall in no wise escape. But ye, brethren, are not in darkness, that the day should overtake you as a thief: for<sup>a</sup> all ye are sons of light and sons of day; we are not of night nor of darkness. So then do not let us sleep as<sup>a</sup> the rest do, but let us watch

<sup>1</sup> and be sober; for they that sleep sleep by night, and they that drink drink by night; but we being of [the] day, let us be sober, putting on [the] breastplate of faith and love, and as helmet [the] hope<sup>a</sup> of salvation; because God has not set us for wrath, but for obtaining salvation through our Lord Jesus Christ, who has died for us, that whether we may be watching or sleep, we may live together with him. Wherefore encourage one another, and build up each one the other, even as also ye do.

<sup>13</sup> But we beg you, brethren, to know those who labour among you, and take the lead among you in [the] Lord, and admonish you, and to regard them exceedingly in love on account of their work. Be in peace among yourselves. But we exhort you, brethren, admonish the disorderly, comfort the faint-hearted, sustain the weak, be patient towards all. See that no one render to any evil for evil, but pursue always what is good<sup>a</sup> towards one another and towards all; rejoice always; pray unceasingly; in everything give thanks, for this is [the] will of God in Christ Jesus towards you; quench not the Spirit; do not lightly esteem prophecies; but<sup>a</sup> prove all things, hold fast the right; hold aloof from every form of wickedness.<sup>a</sup> Now the God of peace himself sanctify you wholly: and

<sup>a</sup> *ἀποφύγετε*, scrib. subjunctive habitually used with *οὐ* in New Test., little differing from 'shall in no wise,' but I think there is a shade of difference from the meaning of the present. Compare chap. v. 3. *ἀποφύγετε*, *ἀποφύγετε*.

<sup>a</sup> T. R. adds 'For,' with K L P 37 and others; B D Memph. but N A F G 37 47.

<sup>a</sup> Or 'When they may be saying.'

<sup>a</sup> See note to chap. iv. 15.

<sup>a</sup> T. R. omits 'for,' with K and some cursives; Am. B D F G L P 17 37 47 Syr. Memph. insert.

<sup>a</sup> T. R. adds 'also,' with D F G K L P 37 47 and most others; N A B 17 Am. Memph. omit.

<sup>a</sup> Faith, hope, love, these three.

<sup>a</sup> T. R. adds 'both,' with B K L P 47; N A D F G 37 37 Am. Memph. omit.

<sup>a</sup> T. R. omits 'but,' with N A 17 and others; Memph.; B D F G K L P 37 47 Am. insert.

<sup>a</sup> See various clauses dropped. Even if dropped be an adjective, what is in the text gives the sense.

'every wicked form' would have a wholly different sense in English. I do not think that *κακὰ* could have the article here. *ἅλα*, as often remarked, is 'kind,' 'species,' but if the article be put before *κακὰ*, it is either 'the wicked one,' and *ἅλα* has no sense; or it is the abstract idea of *κακία*; and an abstract idea is one absolute and single whole; you cannot have kinds of it. Hence *κακὰ* is looked at as a general thing, a genus, and has kinds or species of it. They were to hold fast the *κακία*, 'the right,' the thing in itself. But you cannot speak of evil in itself as an abstract existence. Its most absolute form is Satan, though we may practically speak of 'evil'; but I cannot say 'evilness' as I can 'goodness.' I must suppose an existence of what is good to have an idea of evil. *κακία* and *κακός* are therefore profoundly beautiful. If I say 'wickedness,' I think of an act or of evil will in some one, malice.

your whole spirit, and soul, and body be preserved blameless at the coming<sup>a</sup> of our Lord Jesus Christ. He [is] faithful who calls you, who will also perform [it]. Brethren, pray for us.

<sup>a</sup> *ἔρχεται* A K L P 17 37 47 Am. Syr. Memph. An.; B D E F G omit it.

<sup>16</sup> Greet all the brethren with a holy kiss. I adjure you by the Lord that the letter be read to all the [holy]<sup>a</sup> brethren. The grace of our Lord Jesus Christ [be] with you.<sup>a</sup>

<sup>a</sup> T. R. adds 'Amen,' with N A K L P 37 47 Syr. Memph.; B D F G 17 Am. omit.

## SECOND EPISTLE TO THE THESSALONIANS.

I. Paul and Silvanus and Timotheus to the assembly of Thessalonians in God our Father and [the] Lord Jesus Christ. Grace to you, and peace from God our Father, and [the] Lord Jesus Christ.

<sup>1</sup> We ought to thank God always for you, brethren, even as it is meet, because your faith increases exceedingly, and the love of each one of you all towards one another abounds; so that we ourselves make our boast in you in the assemblies of God for your endurance and faith in all your persecutions and tribulations, which ye are sustaining; a manifest token of the righteous judgment of God, to the end that<sup>a</sup> ye should be counted worthy of the kingdom of God, for the sake of which ye also suffer; if at least<sup>a</sup> [it is a] righteous thing with God to render tribulation to those that trouble you, and to you that are troubled repose with us, at the revelation of the Lord Jesus from heaven, with [the] angels of his power, in flaming fire taking vengeance on those who know not

God, and those who do not obey the glad tidings of our Lord Jesus Christ;<sup>a</sup> who shall pay the penalty [of] everlasting destruction from [the] presence of the Lord, and from the glory of his might, when he shall have come to be glorified in his saints, and wondered at in all that have believed,<sup>a</sup> (for our testimony to you has been believed,) in that day. To which and we also pray always for you, that our God may count you worthy of the calling, and fulfil all [the] good pleasure of [his] goodness and [the] work of faith with power, so that the name of our Lord Jesus [Christ]<sup>a</sup> may be glorified in you and ye in him, according to the grace of our God, and of [the] Lord Jesus Christ.<sup>a</sup>

II. Now we beg you, brethren, by the coming of our Lord Jesus Christ and our gathering together to him, that ye be not soon shaken in mind,<sup>a</sup> nor troubled, neither by spirit, nor by word, nor by letter, as [if it were] by us, as that the day of the Lord<sup>a</sup> is present. Let not any one deceive

<sup>a</sup> B D F G omit 'our.'

<sup>a</sup> *οὐ* is with infinitive.

<sup>a</sup> This looks back in thought to verse 5. This shows that the alleged difference of *ἐν* and *ἐκ* is unfounded. There is, I think, a difference: *ἐν*, as here, puts the case that the thing is; *ἐκ*, the possibility that it is not.

<sup>a</sup> N A F G 37 Am. have *καρτερῶν*, with T. R.; B D K L P 17 47 Memph. omit.

<sup>a</sup> T. R. reads 'that believe,' with a few cursives.

<sup>a</sup> N B D K L 37 47 and others Memph. omit 'Christ' here, I am disposed to think rightly, but many of the best have it, as A F G P 17 Am. Syr.

<sup>a</sup> It might be translated 'the grace of our God and Lord Jesus Christ,' but I doubt its correctness here.

<sup>a</sup> *καὶ* *οὐ* *καὶ*, 'from a steady and soberly judging mind.'

<sup>a</sup> T. R. reads 'Christ,' with K and others; cursive N A B D F G L P 17 37 47 73 Am. Syr. Memph.



you in any manner, because [it will not be] unless the apostasy have first come, and the man of sin have been revealed, the son of perdition; who opposes and exalts himself on high<sup>a</sup> against<sup>b</sup> all called God, or object of veneration; so that he himself<sup>c</sup> sits down in the temple of God, shewing himself that he is God. Do ye not remember that, being yet with you, I said these things to you? And now ye know that which restrains, that he should be revealed in his own time. For the mystery of lawlessness already works; only [there is] he who restrains now until he be gone, and then the lawless one shall be revealed, whom the Lord Jesus<sup>d</sup> shall consume<sup>e</sup> with the breath<sup>f</sup> of his mouth, and shall annul by the appearing of his coming; whose coming is according to the working<sup>g</sup> of Satan in all<sup>h</sup> power and signs and wonders of falsehood, and in all<sup>i</sup> deceit of unrighteousness to<sup>j</sup> them that perish, because they have not received the love of the truth that they might be saved. And for this reason God sends<sup>k</sup> to them a working<sup>l</sup> of error, that they should believe what is false, that all might be judged who have not believed the truth, but have found pleasure in unrighteousness. But we ought to

give thanks to God always for you, brethren beloved of [the] Lord, that God has chosen you from [the] beginning to salvation in sanctification of [the] Spirit and belief of [the] truth; whereto he has called you by our glad tidings, to [the] obtaining of [the] glory<sup>m</sup> of our Lord Jesus Christ. So then, brethren, stand firm, and hold fast the instructions which ye have been taught, whether by word or by our letter. But our Lord Jesus Christ himself, and our God and Father, who has loved us, and given [us] eternal consolation and good hope by grace, encourage your hearts, and establish you<sup>n</sup> in every good work and word.<sup>o</sup>

III. For the rest, brethren, pray for us, that the word of the Lord may run and be glorified, even as also with you; and that we may be delivered from bad and evil men, for faith [is] not [the] portion of all. But the Lord is faithful, who shall establish you and keep [you] from evil.<sup>p</sup> But we trust in the Lord as to you, that the things which we enjoin,<sup>q</sup> ye both do and will do. But the Lord direct your hearts into the love of God, and into the<sup>r</sup> patience of the Christ.

<sup>s</sup> Now we enjoin you, brethren, in the name of our<sup>t</sup> Lord Jesus Christ,

<sup>a</sup> 'Before,' or 'exceedingly,' *hyperbolos* followed by *dei*. There is some question as to the force of *dei* here. Ellendt gives 'above' and 'against,' but I suppose *hyper* is 'magnify oneself against,' as in 1. 12 as well as Dan. 11. 36; but in Dan. 11. 37 the idea of 'above' seems to come in, and thence implies. There is opposition, but in the way of arrogant self-exaltation. See following note; but there the verb also has *dei*.

<sup>b</sup> Or 'above,' see John 8. 12; Matt. 2. 21.

<sup>c</sup> T. R. adds 'as God,' with B D F G K L 37 47 Syrr; P G 12a 66; M A B D P 17 Am Memph omit.

<sup>d</sup> T. R. omits 'Jesus' with B K L 37 and most others; M A D F G P 17 47 Am Syrr Memph insert.

<sup>e</sup> Or 'destroy,' with M A B D F G P 17 47 Am; T. R. 'consume,' with B K L 37 47 Syrr.

<sup>f</sup> Or 'spirit.'

<sup>g</sup> *energeia*, a working in the power of anything.

<sup>h</sup> Every kind or form of; *en* without article.

<sup>i</sup> T. R. reads 'in,' with E K L P 37 47 and others; text M A B D F G 17 Am Memph.

<sup>j</sup> T. R. with E K L P 37 47 Syrr Memph, reads 'shall send,' *enaphe* for *enape*, which is in M A B

D F G 17 Am. The sense is the same. It is when the lawless one is revealed. *enape* is historic, regards the moral fact. The making it present as to time, referring to verse 7, is a mere blunder. It is in contrast with that time.

<sup>k</sup> The obtaining of the glory is *anarthron* in Greek, which gives a shade of meaning which can not express in English. With the article it is the fact of obtaining the glory; without it, it is the character of the calling: 'to obtaining glory.' What that glory is is then stated: 'that of our Lord Jesus Christ.' We are called to obtain of glory, [that] of our Lord Jesus Christ.

<sup>l</sup> Or 'establish' them, with M A B F G P 17 47 Am Syrr; K L Memph add *epike*.

<sup>m</sup> T. R. reads 'word and work,' with F G K and others; text M A B D F G 17 47 Am.

<sup>n</sup> Or perhaps 'the evil one.'

<sup>o</sup> T. R. adds 'you,' with A E F G K L P 37 47 and others Syrr Memph; M B D 17 and others Am omit.

<sup>p</sup> T. R. omits 'the,' with a few cursives.

<sup>q</sup> Some, with B D, read 'the' for 'our,' but M A F G K L P 17 37 47 Am Syrr Memph have *epike*.

<sup>r</sup> Some, with B D, read 'the' for 'our,' but M A F G K L P 17 37 47 Am Syrr Memph have *epike*.

that ye withdraw<sup>a</sup> from every brother walking disorderly and not according to the instruction which he<sup>b</sup> received from us. For ye know yourselves how ye ought to imitate us, because we have not walked disorderly among you; nor have we eaten bread from any one without cost; but in toil and hardship working night and day not to be chargeable to any one of you: not that we have not the right, but that we might give ourselves as an example to you, in order to your imitating us. For also when we were with you we enjoined you this, that if any man does not like to work, neither let him eat.<sup>c</sup> For we hear that [there are] some walking among you disorderly, not

working at all, but busybodies.<sup>d</sup> Now such we enjoin and exhort in [the]<sup>e</sup> Lord Jesus Christ, that working quietly they eat their own bread. But ye, brethren, do not faint in well-doing. But if any one obey not our word by the letter, mark that man, and do not keep company with him, that he may be ashamed of himself; and do not esteem him as an enemy, but admonish [him] as a brother. But the Lord of peace himself give you peace continually in every way. The Lord [be] with you all.

The salutation by the hand of me Paul, which is [the] mark in every letter; so I write. The grace of our Lord Jesus Christ [be] with you all.<sup>f</sup>

<sup>a</sup> Or 'shrink,' *enolabes*.

<sup>b</sup> Some read 'ye,' with B F G; some have 'they,' *enolabes*, with K L P 37 47 Am; *enolabes* M A (D omits *en*) 17; T. R. is supported by only a few cursives and Syr-Pal. It is very probable 'they' is right.

<sup>c</sup> Modelling in others' affairs.

<sup>d</sup> T. R. reads 'by our,' with K L 37 47 and others; text M A B D F G (P) 17 Am. P Memph omit 'Christ.'

<sup>e</sup> T. R. adds 'Amen,' with A D F G K L P 37 47 Am Syrr Memph; M B 17 omit.

## FIRST EPISTLE TO TIMOTHY.

I. Paul, apostle of Jesus Christ,<sup>a</sup> according to [the] command of God our Saviour, and of Christ Jesus<sup>b</sup> our hope, to Timotheus, [my] true child in faith; grace, mercy, peace, from God our<sup>c</sup> Father and Christ Jesus our Lord. Even as I begged thee to remain in Ephesus, [when I was] going to Macedonia, that thou mightest enjoin some not to teach other doctrines, nor to turn their minds to fables and interminable genealogies, which<sup>d</sup> bring questionings rather than [further] God's dispensation,<sup>e</sup>

which [is] in faith. But the end of what is enjoined is love out of a pure heart and a good conscience and unfeigned faith; which [things] some having missed, have turned aside to vain discourse, desiring to be law-teachers, not understanding either what they say or concerning what they [so] strenuously affirm. Now we know that the law [is] good if any one uses it lawfully, knowing this, that law has not its application to a righteous person, but to [the] lawless and insubordinate, to [the]

<sup>a</sup> Or 'Christ Jesus,' with M D F G P Memph; text A K L 17 37 47 and others Am. Tych. always had 'Christ Jesus' following 'apostle of,' but in his 4th ed. he has altered it in the Epistle to Titus. No Troas.

<sup>b</sup> T. R. reads '[the] Lord Jesus Christ,' with M K L 37 47; text A D F G P 17 Am Syrr Memph.

<sup>c</sup> Or 'the Father,' with M A D F G 17 Am

Memph; K L P 37 47 Syrr Theod. Tiomp. have 'our.' B fails to have.

<sup>d</sup> *allosis*; not merely a relative, stating the fact, but the character. 'They are such as do so.'

<sup>e</sup> T. R. reads 'godly edification,' with D Am Syrr; text M A F G K L P 17 37 47 Memph.

<sup>f</sup> *enaphe*; a technical word for the enactment of a law, its being in force.